

# THE EQUINOX

## Vol. I. No. VIII

“[These pages are reserved for Official Pronouncements by the Chancellor  
of the A.’. A.’.]”

Persons wishing for information, assistance, further interpretation, etc., are requested to  
communicate with

### THE CHANCELLOR OF THE A.’. A.’.

c/o THE EQUINOX,  
3 Great James Street,

#### **W.C.**

Telephone: CITY 8987,  
or to call at that address by appointment. A representative will be there to meet them.

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THE Chancellor of the A.’. A.’. considers it desirable to make a brief statement of the  
financial position, as the time has now arrived to make an effort to spread the  
knowledge to the ends of the earth. The expenses of the propaganda are roughly  
estimated as follows ---

Maintenance of Temple, and service . . . “Pounds”200 p.a.  
Publications . . . . . “Pounds”200 p.a.  
Advertising, electrical expenses, etc. . . “Pounds”200 p.a.

#### ***Maintenance of an Hermitage where poor***

Brethren may make retirements . . . “Pounds”200 p.a.

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“Pounds”800 p.a.

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As in the past, the persons responsible for the movement will give the whole of their  
time and energy, as well as their worldly wealth, to the service of the A.’. A.’.

Unfortunately, the sums at their disposal do not at present suffice for the contemplated  
advance, and the Chancellor consequently appeals for assistance to those who have  
found in the instructions of the A.’. A.’. a sure means to the end they sought. All  
moneys received will be applied solely for the purpose of aiding those who have not yet  
entered the circle of the light.

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Owing to the unnecessary strain thrown upon Neophytes by unprepared persons totally ignorant of the groundwork taking the Oath of a Probationer, the Imperator of A.'. A.'. , under the seal and by the authority of V.V.V.V.V., ordains that every person wishing to become a Probationer of A.'. A.'. must first pass three months as a Student of the Mysteries.

He must possess the following books: ---

1. THE EQUINOX, from No. 1 to the current number.
2. "Raja Yoga," by Swami Vivekananda.

**3. "*The Shiva Sanhita*," or "*The Hathayoga***

Pradipika."

4. "Konx Om Pax."
5. "The Spiritual Guide," by Miguel de Molinos.
6. "777."

**7. "*Rituel et Dogme de la haute Magie*," par Eliphaz**

Levi, or its translation, by A. E. Waite.

**8. "*The Goetia of the Lemegeton of Solomon the***

King."

9. "Tannhauser," by A. Crowley.
  10. "The Sword of Song," by A. Crowley.
  11. "Time," by A. Crowley.
  12. "Eleusis," by A. Crowley.
- [These four last items are to be found in his  
Collected Works.]

**13. "*The Book of the Sacred Magic of Abra-melin***

the Mage."

14. The Tao Teh King and the Writings of Kwany {sic, s.b. "Kwang"} Tzu (Sacred Books of the East, Vols. XXXIX, XL).

An examination in these books will be made. The Student is expected to show a thorough acquaintance with them, but not necessarily to understand them in any deeper sense. On passing the examination he may be admitted to the grade of Probationer.

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Probationers are reminded that the object of Probations and Ordeals is one: namely: to select Adepts. But the method appears twofold: (i) to fortify the fit; (ii) to eliminate the unfit.

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The Chancellor of the A.'. A.'. views without satisfaction the practice of Probationers working together. A Probationer should work with his Neophyte, or alone. Breach of this rule may prove a bar to advancement.

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{Following half page is tipped in in some copies:

"This Order in no way conflicts with, or infringes the just privileges of, the United Grand Lodge of England."—EDITOR.}

**I.N.R.I.**

## **BRITISH SECTION OF THE ORDER OF ORIENTAL TEMPLARS**

O.T.O.

M.'.M.'.M.'.

[The Premonstrator of the A.'.A.'. permits it to be known that there is not at present any necessary incompatibility between the A.'. A.'. and the O.T.O. and M.'.M.'.M.'., and allows membership of the same as a valuable preliminary training.]

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## ***ORDER OF ORIENTAL TEMPLARS***

**MYSTERIA MYSTICA MAXIMA**

## **PREAMBLE**

DURING the last twenty-five years, constantly increasing numbers of earnest people and seekers after truth have been turning their attention to the study of the hidden laws of Nature.

The growth of interest in these matters has been simply marvellous. Numberless societies, associations, orders, groups, etc., etc., have been founded in all parts of the civilized world, all and each following some line of occult study.

While all these newly organized associations do some good in preparing the minds of thoughtful people for their eventually becoming genuine disciples of the One Truth, yet there is but ONE ancient organization of Mystics which shows to the student a Royal Road to discover the One Truth. This organization has permitted the formation of the body known as the "ANCIENT ORDER OF ORIENTAL TEMPLARS." It is a modern School of Magi. Like the ancient Schools of Magi it derived its knowledge from Egypt and Chaldea. This knowledge is never revealed to {vii} the profane, for it gives immense power for either good or evil to its possessors.

It is recorded in symbol, parable and allegory, requiring a Key for its interpretation.

The symbols of Freemasonry were originally derived from the more ancient mysteries, as all who have travelled the burning sands know. The ritual and ceremonies, signs and passwords have been preserved with great fidelity: but the Real Key has been long lost to the crowds who have been initiated, advanced and raised in Masonry.

The KEY to this knowledge can, however, be placed within the reach of all those who unselfishly desire, study and work for its possession.

The Symbols of Ancient Masonry, the Sacred Art of the Ancient Chemi (Egyptians), and Homer's Golden Chain are but different aspects of the One Great Mystery. They represent but different degrees of initiation. By the Right Use of the "Key" alone the "Master Word" can be found.

In order to afford genuine seekers after Hermetic Truth some information on the aims of the Ancient Order of Oriental Templars, we now print the preliminary instruction issued by the Fratres of this Order.

## **FIRST INSTRUCTION**

### ***"To all whom it may concern ---"***

Let it be known that there exists, unknown to the great crowd, a very ancient order of sages, whose object is the amelioration and spiritual elevation of mankind, by means of {viii} conquering error, and aiding men and women in their efforts of attaining the power of recognizing the truth. This order has existed already in the most remote and prehistoric times; and it has manifested its activity secretly and openly in the world under different names and in various forms; it has caused social and political revolutions, and proved to be the rock of salvation in times of danger and misfortune. It

has always upheld the banner of freedom against tyranny, in whatever shape this appeared, whether as clerical or political, or social

despotism or oppression of any kind. To this secret order every wise and spiritually enlightened person belongs by right of his or her nature; because they all, even if they are personally unknown to each other, are one in their purpose and object, and they all work under the guidance of the one light of truth. Into this sacred society no one can be admitted by another, unless he has the power to enter it himself by virtue of his own interior illumination: neither can any one, after he has once entered, be expelled, unless he should expel himself by becoming unfaithful to his principles, and forget again the truths which he has learned by his own experience.

All this is known to every enlightened person; but it is known only to few that there exists also an external, visible organization of such men and women who, having themselves found the path to real self-knowledge, are willing to give to others, desirous of entering that path, the benefit of their experience and to act as spiritual guides to those who are willing to be guided. As a matter of course, those persons who are already sufficiently spiritually developed to enter into conscious communion with the great spiritual brotherhood {ix} will be taught directly by the spirit of wisdom; but those who still need external advice and support will find this in the external organization of that society. In regard to the spiritual aspect of this secret order, one of the Brothers says ---

“Our community has existed ever since the first day of creation when the gods spoke the divine command: ‘Let there be light!’ and it will continue to exist till the end of time. It is the Society of the Children of Light, who live in the light and have attained immortality therein. In our school we are instructed directly by Divine Wisdom, the Celestial Bride, whose will is free and who selects as her disciples those who are devoted to her. The mysteries which we are taught embrace everything that can possibly be known in regard to God, Nature and Man. Every sage that ever existed in the world has graduated at our school; for without wisdom no man can be wise. We all study only one book, the Book of Nature, in which the keys to all secrets are contained, and we follow the only possible method in studying it, that of experience. Our place of meeting is the Temple of the Holy Spirit pervading the universe; easily to be found by the elect, but for ever hidden from the eyes of the vulgar. Our secrets cannot be sold for money, but we give them free to every one capable to receive them.”

As to the external organization of that society, it will be necessary to give a glance at its history, which has been one and the same in all. Whenever that spiritual society manifested itself on the outward plane and appeared in the world, it consisted at its beginning of a few able and enlightened people, forming a nucleus around which others were {x} attracted. But invariably, the more such a society grew in numbers, the more became attracted to its elements, such as were not able to understand or follow its principles; people who joined it for the purpose of gratifying their own ambition or for making the society serve their own ends obtained the majority over those that were pure. Thereupon the healthy portion of it retired from the field and continued their benevolent work in secrecy, while the remaining portion became diseased and disrupted, and sooner or later died disgraced and profaned. For the Spirit had departed from them.

For this reason the external organization of which we speak has resolved not to reveal its name or place to the vulgar. Furthermore, for the same reason, the names of the teachers and members of this society shall remain unknown, except to such as are intimately associated with them in their common work. If it is said that in this way the society will gain only few members, it may be answered that our society has a spiritual head, and that those who are worthy of being admitted will be guided to it by means of their intuition; while those who have no intuition are not ripe for it and

not needed. It is better to have only a comparatively small number of capable members than a great many useless ones.

From the above it will be clear that the first and most necessary acquirement of the new disciple is that he will keep silent in regard to all that concerns the society to which he is admitted. Not that there is anything in that Society which needs to be afraid of being known to the virtuous and good; but it is not necessary that things which are elevated and {xi} sacred should be exposed to the gaze of the vulgar, and be bespattered by them with mud. This would only impede the society in its work.

Another necessary requirement is mutual confidence between the teacher and the disciple; because a disciple who has no faith in his master cannot be taught or guided by him. There may be things which will appear strange, and for which no reasons can be given to the beginner; but when the disciple has attained to a certain state of development all will be clear to him or her. The confidence which is required will also be of little service if it is only of a short duration. The way of development of the soul, which leads to the awakening of the inner senses, is slow, and without patience and fortitude nothing will be accomplished.

From all this it follows as a matter of course that the next requisite is obedience. The purpose of the disciple is to obtain the mastery over his own lower self, and for this reason he must not submit himself to the will of his lower nature, but follow the will of that higher nature, which he does not yet know, but which he desires to find. In obeying the will of the master, instead of following the one which he believes to be his own, but which is in reality only that of his lower nature, he obeys the will of his own higher nature with which his master is associated for the purpose of aiding the disciple in attaining the conquest over himself. The conquest of the higher self over the lower self means the victory of the divine consciousness in man over that which in him is earthly and animal. Its object is a realization of true manhood and womanhood, and the attainment of conscious immortality in the realization of the highest state of existence in perfection. {xii}

These few preliminary remarks may be sufficient for those who desire information concerning our order; to those who feel themselves capable to apply for admission, further instructions will be given.

Address all communications to The Registrar, M.' M.' M.', c/o THE EQUINOX, 3 Great James Street, Bedford Row, W.C.

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## THE FOLLOWING

### DISCOURSE

“(Translated from the original French)”

“Was lately pronounced at Brunswick (Lower Saxony) where

PRINCE ..... is GRAND MASTER

of M., by COUNT T., at the Initiation of his Son.”

“I congratulate you on your admission into the most ancient, and perhaps the most respectable, society in the universe. To you the mysteries of M. are about to be revealed, and so bright a sun never shed lustre on your eyes. In this awful moment, when prostrate at this holy altar, do you not shudder at every crime, and have you not confidence in every virtue? May this reflection inspire you with noble sentiments; may you be penetrated with a religious abhorrence of every vice that degrades human nature; and may you feel the elevation of soul which scorns a dishonourable action, and ever invites to the practice of piety and virtue.

“These are the wishes of a father and a brother conjoined. Of you the greatest hopes are raised; let not our expectations be deceived. You are the son of a M. who glories {xiii} in the profession; and for your zeal and attachment, your silence and good conduct, your father has already pledged his honour.

“You are now, as a member of this illustrious order, introduced a subject of a new country, whose extent is boundless. Pictures are opened to your view, wherein true patriotism is exemplified in glowing colours, and a series of transactions recorded, which the rude hand of Time can never erase. The obligations which influenced the first Brutus and Manilus to sacrifice their children to the love of their country are not more sacred than those which bind me to support the honour and reputation of this venerable order.

“This moment, my son, you owe to me a second birth; should your conduct in life correspond with the principles of M., my remaining years will pass away with pleasure and satisfaction. Observe the great example of our ancient masters, peruse our history and our constitutions. The best, the most humane, the bravest, and most civilized of men have been our patrons. Though the vulgar are strangers to our works, the greatest geniuses have sprung from our order. The most illustrious characters on earth have laid the foundation of their most amiable qualities in M. The wisest of princes, SOLOMON, planned our institution by raising a temple to the Eternal and Supreme Ruler of the Universe.

“Swear, my son, that you will be a true and faithful M. Know, from this moment, that I centre the affection of a parent in the name of a brother and a friend. May your heart be susceptible of love and esteem, and may you burn with the same zeal your father possesses. Convince the world, by your new allegiance, you are deserving our favours, {xiv} and never forget the ties which bind you to honour and to justice.

“View not with indifference the extensive connections you have formed, but let universal benevolence regulate your conduct. Exert your abilities in the service of your king and

your country, and deem the knowledge you have this day attained the happiest acquisition of your life.

“Recall to memory the ceremony of your initiation; learn to bridle your tongue and to govern your passions: and ere long you will have occasion to say: ‘In becoming a M., I truly became the man; and while I breathe will never disgrace a jewel that kings may prize.’

“If I live, my son, to reap the fruits of this day’s labour, my happiness will be complete. I will meet death without terror, close my eyes in peace, and expire without a groan, in the arms of a virtuous and worthy M.”

{xv}

{In some copies, the following half page is tipped in. In red type:

**“NOTE OUR NEW ADDRESS”**

***33 Avenue Studios***

**South Kensington**

London, S.W.

**THE EQUINOX**

*THE OFFICIAL ORGAN OF THE A.'. A.'.*

*THE REVIEW OF SCIENTIFIC ILLUMINISM*

EDITED BY SOROR VIRAKAM

*SUB-EDITOR: FRA. LAMPADA TRADAM*

An. VIII

VOL. I. NO. VIII.

Sun in Libra



SEPTEMBER MCMXII

O.S.

**“THE METHOD OF SCIENCE---THE AIM OF RELIGION”**

**WIELAND & CO.**

3 GREAT JAMES STREET, GRAY'S INN  
LONDON, W.C.

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{WEH NOTE: omitted from list, but in book, special Supplement SEPHER SEPHIROTH 1}

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## EDITORIAL

LOVE! Dear Readers, have you ever thought what a wonderful thing love is? What would life be without love? A desert! There would be no "true" happiness without love.

And yet we must admit that love is in some ways a great danger. We must remember that many great teachers have forbidden it. What did the great Buddha say to Ananda? "Beware of women, Ananda!" "But, Lord, they are subtle of speech!" "Don't speak to them, Ananda!" "But, Lord, suppose they speak to us?" "Keep wide awake, Ananda!"

Think of Paul's contemptuous permission, "It is better to marry than to burn" --- it is easy to see that Paul had never been married! --- and of his Master's plain prohibition of anything of the sort.

If our own Beloved Lord and Teacher does not join the band, it is (may I suggest with all humility?) because He wants us to be strong enough to manage our own affairs without resorting to the extreme of prohibition.

But it is hard upon the weak. Think of A, who left the noblest and the most exalted pursuits for a baser love, a love in a boarding-house in Hoxton, a love with spectacles and elastic-sided boots; think of B, who married (on her holiday as a maid-of-all-work in Bayswater) a forty-pfenning fly-by-night from Hamburg, who cockolded him openly in {xxiii} in the streets of Venice, and nearly sobbed the station into the lagoon as she was torn shrieking from her favourite gondolier by the girls she was supposed to be chaperoning; think of C, who forgot the heavenly choir for the earthly, and of D, who was last seen in Naples being sick out of a window on the second floor; think of E, who married a girl named Ethel Maud, reaping in himself that recompense of his error which was meet; think of F, who might have performed the Operation of the Sacred Magic of Abra-melin the Mage, and has taken up Goat Golf instead; think of G, who went ashore once too often, and was caught by a girl named Alphonsina Nectarine Stubbs; think of H, who had to shave off the loveliest red beard to show what a strong chin he really had; think of I --- no! that isn't grammar --- think of Me!

My catalogue need not stop there, but it shall. Against all this what have we to urge but the awful example of J, who wanted to store up Ojas, and went off his K --- nut?

No, dear readers, love is not all that it's cracked up to be. It's a good boy to have to answer the bell, but it's a bad packing-house when you're the pig!

Love is like champagne. You must drink it quickly; and if you keep it corked up too long, you find it has gone flat. It is a fine pick-me-up; but champagne all day is nastier than skilly.

FRATER PERDURABO is a wise man. He never says "Keep off the drink!" If you cannot drink soberly and decently you are not fit. If you can be your own master in the matter of love, you may perhaps master The Great Magician in the end. But if your Great Work means so little to you that the first "frou-frou" unsettles you, and the {xxiv} Perfume and the Vision mean no more than a whiff of patchouli and a glimpse of an open-work silk stocking --- well, you're not the sort that was ever likely to do much good for the next few billion incarnations!

I could write on love for hours; but will conclude with only one other bit of advice --- Don't marry a nigger!<<WEH NOTE: Ouch! It should be pointed out that this view (expressed in jest by Soror Virakam?) did not prevent Crowley from marrying a lady of mixed African descent, having love affairs with every nationality and generally denouncing serious racism. For an antisemitic remark, see the introduction to the supplement and remember Crowley's Jewish loves. Note that Crowley was English, and lambasted the Brits endlessly, going so far as to claim that he was Scottish.>>

By inadvertence two of the Official A.'. A.'. publications in No. VII were called "Liber Tau." The Book DCCCXXXI, formerly called "Vesta," will therefore be called "Liber Iod" instead of "Tau."

The lady who stole Mr. Crowley's Aldine Catullus is hereby warned that she is known, and had better return it before trouble arises. "Maecha putida, redde codicillos."

It is also hoped to secure at the mystic term in respect of known dedications sacramentally in fine a mystery-poem by our friend and co-disciple, restored and redeemed, Arthur Edward Waite. It is intituled, "Epoet Istrarsis" --- Part I, "St. Leger's

Eve”; Part II, “Moral Certainty”; Part III, “The Great Oath”; Part IV, “First Paces on the Path”; Part V, “Three spheres of Gold”; Part VI, “The Initiate’s Pledge”; Part VII, “Beneath the Seat”; Part VIII, “The Maker of the Book”; Part IX, “Some Sixty-fold”; Part X, “The Bier”; Part XI, “The Bier” (“continued”); Part XII, “The Bier” (“continued”); Part XIII, “Blue Robes”; Part XIV, “The Dark Night”; Part XV, “Before the Accusers”; Part XVI, “The Assessor”; Part XVII, “Forte bobor tendas”; Part XVIII, “Aum sweet Aum!” Part XIX, “Welcome! The Allocution of Maria.” {xxv}

We must record our thanks to the noble generosity of many of our readers, which has enabled us to carry on the work of making known this clear description of The Path, given to us by the A.’. A.’., which has so helped us all to enter and pursue that Path.

At Christmas we shall move to new premises. Notice will be sent by post to subscribers in due course.

{xxvi}

GR:Theta-Epsilon-Lambda-Eta-Mu-Alpha

## **A TONE-TESTAMENT**

***BY***

**LEILA WADDELL**

{xxvii}

HOMAGE PRELIMINARY

*LIFE that is lost in dullard*

Dreams of the senses, go!  
Life, by the soul fair-coloured,  
Thy valiant trumpets blow!  
Far from the world where love is lust,  
And work is pain, and wealth is dust,  
Rise on the wings of love, and soar  
To the sun's self, the eternal shore  
Where flaming streamers soar and roll,  
Angels to guard its secret soul,  
The Garden where my love and I  
May walk to all eternity.  
Who dares to force the fiery gate  
May win our world inviolate.  
Children whose hearts are passionate;  
Maidens whose flesh is fair and fain,  
And men whose souls no senses stain,  
Come! These mad miles of flame of ours  
Are cool as springs and fresh as flowers. {xxix}

*And thou, sole star in my black firmament!*  
Thou, night that wraps me close, thou, moon that  
glimmers.

***Chaste, yet embraced, serenest element***

Lapping my life as the sea laps a swimmer's;  
Thou, by whose strength and purity and love  
I leave this land, attain to the above,

*Come thou rose-red, break on my soul like dawn*  
And gild my peaks, and bid their fountains flow  
For in thine absence all their life withdrawn  
Congealed my being to a sterile snow,  
Snow fallen from some accursed star to ban  
All the high hope and heritage of man.  
Come thou, a gleaming goddess of pure pearl,  
Price of mine homage to the great glad god!

***Come, saint and satyr praise alike the girl***

Who to my whole life put the period  
Of all fulfilment, whose prophetic breath  
Girds me with life, and garlands me with death.  
Come, be thy magic in the rime and rhythm,

Until the sea sways to the tender tune,  
And the winds whisper, and the leaves wave with them,  
The leaves wherethrough we look upon the moon,  
So that men hear me of the world within  
Secure from sorrow, sanctified from sin, {xxx}

*The world of stranger deities and loves*

Than haunted Ida, or were hidden in  
The Cretan bowers, the Elusinian goves,  
A world that trembles on thy violin,  
Eager to be --- and then the curtain drops  
Just as thy music, with my heart's pulse, stops.  
Nay! To this world of ours they shall not reach.  
My rimes are shadows dancing in the breeze  
By moonlight; there is no delight in speech  
Such as the silence of our own heart's ease;  
But even thy shadow is itself a sun  
To the bleak universe of Everyone.

*Then open sesame! The fairy cavern*

Of gold and gems, strange land of misty truth,  
As witches' eyes in a polluted tavern  
Glow with the vampire vanity of youth  
Stolen from maids, so let thine own eyes shine  
In this fantastic mystery of thine!  
Thine eyes are love and truth and loyalty;  
Thine eyes are mystery unveiled to one.

***Let them ray forth incarnate deity***

Fit to assoil the eclipse-attainted sun!  
Let them point still my weather-beaten soul  
Infallibly the pathway of the pole!  
ALEISTER CROWLEY. {xxxi}

{Illustration facing page xxxiii described:

This is a dark gray-brown colotype of Leila Waddell, rectangular in shape and done on the left page, long top to the left edge of the book. The background is a uniform black. The image is apportioned with Leila's head and upper body occupying the left half of the picture, entire right profile. She gazes directly to the right, chin supported by left fist,

back of hand to right and forearm vertically down. The left elbow is not visible, being behind the right elbow and forearm. The right forearm extends out along a low table occupying the foreground of the right half of the image, elbow on table and forearm slightly raised. The right hand is loosely closed against a round vertical dish just below center of the dish. This dish is vertical and resting on its lower rim on the table in the plane of the photo. It is ornamented in volute double spiral circular patterns reminiscent of a Yin-Yang symbol, an outer ring of about 24 inside the rim of the disk, then an inner annular rib, next inside slightly larger volutes in an open circle of 14, inside another open circle of six volutes (hand covers most of lower three) and a single volute in the center. Leila's forefinger has a ring of knobby and complex appearance.

She her hair is quite long and thick, covering all strategic points not obscured by the posture and arms. It is long, straight and hangs smoothly down from the head without evident styling. A cascade of it falls over the right shoulder toward the front, passing to front over the elbow and before the forearm. Another substantial lock falls directly down to the front. The hair appears to be all brushed to the right and front in part.

Her expression is fixed and melancholic, lips closed and eyes slightly sad.}

{Pages xxxiii to xxxiv contain music scored for violin. This is omitted from the electronic edition}

## **THREE POEMS**

BY VICTOR B. NEUBURG

{xxxvii}

### *THE WAY*

PALE yellow moon, and pale green grass,

Oh, have ye seen Diana pass?  
And are ye pale for longing or love,  
Palest green grass, pale moon above?

Pale yellow moon, before the dawn,  
Palest green grass,  
Ohm, have ye seen Diana pass  
Over the lawn?

Soft-noted nightingales I love, With the earth below, and the moon above, And the  
rippling river singing slowly Under the stars serene and holy.

Great staring moon before the dawn,  
Shining young grass,  
Oh, have ye heard Diana pass  
Over the lawn?

Oh, dimpling river, murmuring slowly  
Under the starlight pale, and holy,  
Oh, little green grasshoppers chirring, chirring,  
What have ye seen in the bright night stirring?     {xxxix}

Young moon chaste before the dawn,  
Softest young grass,  
Oh, have ye seen Diana pass  
Over the lawn?

Oh, little green grasshoppers sleepily chirring, Have ye seen aught in the bright night  
stirring? Palest moon, and pale green grass, Have ye heard, have ye heard Diana  
pass?

Bright moon, virgin before the dawn,  
Listening grass,  
Oh, have ye heard Diana pass  
Over the lawn?

{xl}



## **A PICTURE**

THE slim brown fingers kiss the viol-strings,  
Dark, narrow eyes pierce to the soul within;

### ***What slow enchanted joy reverie brings***

To him, the lover of the violin;  
Sorrow or joy: or saintliness or sin  
To him are one, if only he may win  
    Unto the heart, the hidden heart that sings  
    What grave old histories, what mysterious things!

*So there he squats to find the hidden flaw*  
In the dark doorway. God! I see him yet  
    With aweless face that yet reflects the awe  
of something greater than the music's fret;  
On the dark soul within his thoughts are set;  
No hope, no fear, no anguish, no regret,

### ***But only wonder at some secret Law***

That holds the sounds; he squats upon the straw.  
Under that grave, blue sky no thing he sees:  
The swift chameleon market-place; the white  
    Stern pillars of the churches; murmuries {1}  
That float on the summer air; the hot delight,  
Awaken no response; only the might  
Of the shy poesie that enchants the night  
    He cares to love; the eerie palaces  
    Where the soul finds forbidden harmonies.  
Oh! Now his eyes dance up to meet the sun;  
Curious, he peers into the hurtling air:  
    Oh! all his spirit follows, slim and fair;  
The spears of light attract him: it is done;  
The flaw is found; he bends again, to shun  
The summer-heat: see! the swift fingers run  
    Like spiders o'er the strings: Look! it is bare,  
The flaw: and he has found what godhead there!

## **A VALLEY SONG**

OVER the hills the shadows creep,  
Like dreams across the sleep of lovers;  
And through their golden, satiate sleep,  
Singing, the skylark hovers.

*His lyric gold the skylark spills*

As over the bare, green hills he hovers;

***The space betwixt love's breasts he fills***

With songs from the hearts of lovers.

The shadows move across the green,  
Slowly, over the grass and clover,  
As gentle as the kiss between  
Love's breasts from the lips of her lover.  
The hills lie bare and green and steep,  
And the skylark rises over,

***Like the breath of love in the satiate sleep***

Of the lover with her lover.

Oh, the hills of the scorching south,  
Whereover the dim, poised skylark hovers!

***Oh, why is the song of the skylark's mouth***

Such pain to the weary lovers? {3}

*Over the hills the shadows creep*

Like dreams across the sleep of lovers;

***And through their satiate, golden sleep***

The shrilling skylark hovers.

{4}

THE TEMPLE OF SOLOMON

**THE KING**

{5}

**THE TEMPLE OF SOLOMON THE**

*KING*

**THE BABE**

It was about a fortnight after the writing of "Liber Legis" that Fra. P. left Egypt for the grey skies of the Scottish Highlands, where, with the Seer, he began to put into practice the experiments suggested in the Book of the Law.

The astounding success of these experiments would have convinced any other man of the reality of his experiences, and induced him to devote his life absolutely to the work enjoined; but Fra. P. was not made of common clay. He issued a careless manifesto, calling upon the Universe to adore, and nothing particular coming of this, he lost interest. It is what he calls "The way of the Tao" to do everything by doing nothing. Take no trouble or care about a matter; it will come to pass. It seems to us a sort of happy fatalism; to him it is the highest of magical formulae.

The upshot of all was that on the birth of a child he had completely put everything aside. He played at Yoga for about a week during the summer, and he took some little trouble to disperse the wreckage of the "Rosicrucians," which constituted a danger to navigation, the wretch Mathers having by now abandoned all pretence at magic, and mingled stupid sorceries with his bouts of intoxication, ever more frequent {7} and

prolonged. This service to humanity he successfully performed; the “Rump” of the London Temple was dispersed, and its chief, his occupation gone, left to the more diverting pastime of trying to dodge the Criminal Law Amendment Act.

With autumn we find Fra. P. still less occupied with magic; he spent the winter skating at St. Moritz, where his only occult exploit seems to have been parson-baiting, and though he returned to Scotland in the spring, it was only for a few days. For on April 27, 1905, one of the old comrades of his journeys in Central Asia sought him out, and proposed a new Expedition. Fra. P. gleefully accepted, and on May 6, having got together his kit, left his home, and sailed for India on the 12<sup>th</sup>.

His diary is henceforth barren of all interest to us. We learn only that the success of his plans was spoilt by a mutiny, which resulted in the death of four innocent people, and a good deal of damage to the mutineers, and that in consequence he went off to visit his old friend the Maharaja of Moharbhaj, and shoot big game. After spending a few days with this amiable despot, he went off alone into the jungle, and his thoughts immediately reverted to magic, to the performance of the Great Work, though not as yet to the Egyptian revelations. His antipathy to these, with their irrational instructions, grew and grew. It was only with the shattering of his reason that he could possibly accept them, and act on them.

Yet even in this month's wandering in the jungle we find little in the diary but the record of exercise of strange magic powers. we read three or four times that a certain adept {8} joined him by night in the magical body. And on one night ---

“Had long colloquy with Golden Hawk; invited ---- (the Adept) and learnt that the Great Work was to create a new Universe. Whence severe self-criticism.”

This at the end of his journey. Yet during this journey we find that he had written down the secrets of the Mystic Path in a mysterious MS., which few indeed have been privileged to see.

in Calcutta he was very busy. He had been attacked by armed robbers, and, slaying two of them<<WEH NOTE: In his CONFESSIONS, Crowley states that these muggers confessed their attack on him in hospital.>>, was, in the then political condition of Bengal, likely to be offered up as a scapegoat. Further, his wife and child joined him, and it seemed most desirable that he should pursue his travels, which he did.

But of this week one illuminating sentence is preserved. Fra. P. was driving through Calcutta with Mr. E---- T----, and complaining to him that the analysis of impressions showed no connection between them. There was no coherence in the non-Ego, and so no sanity in the Universe.

His companion pointed out that the same criticism applied with equal force to the Ego.

This fell on Fra. P. with the force of a thunderbolt. He had always known this in an intellectual way; now it stabbed him to the heart. Through the rest of the drive he sat silent, and in the bustle of the succeeding days of “Bandobast” for his newly projected walk through China, this awakening stood behind his mind, alert and operative.

From Calcutta he proceeded to Rangoon (Nov. 3-6), where {9} he found his old comrade, I. A., now a member of the Buddhist Sangha, under the name of Bhikku Ananda Metteya.

It was from him that he received the instructions which were to help him to reach the great and terrible pinnacle of the mind whence the Adept must plunge into the Abyss, to emerge naked, a babe --- the Babe of the Abyss.

“Explore the River of the Soul,” said Ananda Metteya, “whence and in what order you have come.”

For three days --- the longest period allowed by the Buddhist law --- he remained in the Choung, meditating on this matter; but nothing seems to have come of it. He set his teeth and settled down doggedly to this consideration of the eternal why. Here is a being in Rangoon. Why? Because he wanted to see Bhikku A. M. Why? Because ... and so on to the half-forgotten past, dark seas that phosphoresced as the clean keel of his thought divided them.

But, as appears, he was even more absorbed in the question of the consecution of impressions. Is there any connection between any two things?

We hear that he left Rangoon for Bhamo by the Irrawaddy steamer “Java” on the 15<sup>th</sup>. We can almost see him --- lean, brown, stern and immobile, watching the wavelets of the great river, and the flying-fish, and the one thought: Why?

He shut off his reflective faculties, for he saw that there was nothing to reason about. Phenomena were consecutive, but not causally connected.<<This should be studied with chapter VII of “The Star in the West,” and Hume’s “Essay on the Human Understanding,” which he again read on the 17<sup>th</sup>.>>

On the 18<sup>th</sup> he writes: “About now I may count my Speculative Criticism of the Reason as not only proved and understood, but realized”; and on the 19<sup>th</sup>: “The misery of this is simply sickening --- I can write no more.”

There is, however, an entry of this date in his little MS. book of vellum: “I realize in myself the perfect impossibility of reason; suffering great misery. I am as one who should have plumed himself for years upon the speed and strength of a favourite horse, only to find not only that its speed and strength were illusory, but that it was not a real horse at all, but a clothes-horse. There being no way --- no conceivable way --- out of this awful trouble gives that hideous despair which is only tolerable because in the past it has ever been the Darkness of the Threshold. But this is far worse than ever before; for it is not a despair of the Substance, but of the Form. I wish to go from A to B; and I am not only a cripple, but there is no such thing as space. I have to keep an appointment at midnight; and not only is my watch stopped, but there is no such thing as time. I wish to make a cannon; and not only have I no cue, but there is no such thing as causality.

“This I explain to my wife” (!!! --- Ed.), “and she, apparently inspired, says, ‘Shoot it!’ (I suppose she means the reason, but, of course, she did not understand a word of what I had been saying. I only told her for the sake of formulating my thought clearly in words.) I reply, ‘If I only had a gun.’ This makes me think of Siegfried and the Forging of the Sword. Can I heat my broken Meditation-Sword in the furnace of this despair? Is

Discipline the Hammer? At present I am more like Mime than Siegfried; a gibbering {11} ape-like creature, though without his cunning and his purpose.

“Only, no water’s left to feed its play.”

“Up with it on the tripod! It’s extinct.”

But surely I am not a dead man at thirty!”

The entry is followed by an undated entry earlier than the 25<sup>th</sup>, suggesting a method of “discipline.” But nothing else.

Indeed, there is absolute silence on all mystic matters until December 20, over a month later. On that day, jumping on to his Burmese pony, a few yards after fording the stream which marks the Chinese frontier, the animal backed before he was in the saddle, and fell with him over a cliff of some forty feet in height. “Neither hurt,” he remarks. “Later, kicked on the thigh by a mule.”

It is of no purpose here to deal with Fra. P.’s private affairs; but one must mention that all this time of interior insanity he was “playing the man” very vigorously. His moral force no doubt saved the Europeans of Tengyueh from a panic which might easily have resulted in massacre. After the death, perhaps by poison, of the Consul, the admirable and undervalued Litton, he was the only person who kept his head, and knew how to assert the authority of the white man.

So that we must understand that this “black insanity” of which Fra. P. speaks was a private little insanity of his own; it in no way interfered with the normal working of his magnificent and heroic brain.

Not to be turned aside from any purpose, however trivial, once he had formulated it, we find him leaving Tengyueh-Ting for the wildest mountains and deserts of Western China. {12}

But before this, the Light had begun to break into the ruins of his mind. On February 9 he writes: “About this full moon consciousness began to break through Ruach into Neschamah”; and two days later: “Pu Peng to Ying Wa Kuan. I ‘shoot the Reason’ by going back, though on a higher plane, to Augoeides (“i.e.” the Holy Guardian Angel). Resolve to accomplish a Great Retirement on lines closely resembling Abra-melin. The ‘note-book and stop-watch method’ is too much like criticism. Doubt whether I should actually do Op. or confine myself to Augoeides. Latter easy to prepare, of course.” And so on, making a plan.

Now, how did this come about? Not from the meditation on the Reason, which ended once for all in the Destruction of that Reason, but by the “Sammāsati” meditation on his Kamma. Baffled again and again, the fall with his horse supplied the one factor missing in his calculations. He had repeatedly escaped from death in manners almost miraculous. “Then I am some use after all!” was his conclusion. “I am indeed SENT to do something.” For whom? For the Universe; no partial good could possibly satisfy his equation. “I am, then, the ‘chosen Priest and Apostle of Infinite Space.’ Very good: and what is the message? What shall I teach men?” And like the lightning from heaven fell upon him these words: “THE KNOWLEDGE AND CONVERSATION OF THE HOLY GUARDIAN ANGEL.”

Just that. No metaphysical stuff about the “higher self”; a thing that the very villagers of Pu Peng could understand. Avoid refinements; leave dialectic to the slaves of reason.

His work must, then, be to preach that one method and {13} result. And first must he achieve that for himself; for if the blind lead the blind -----

So again we read (in the Diary, this time) on February 11. “Made many resolutions of G. R. (Great Retirement). In dream flew to me an Angel, bearing an Ankh, to comfort me.”

We may now transcribe the Diary. We find the great mind, the complex man, purged through and through of thought, stripped of all things human and divine, centred upon one single Aspiration, as simple as the love of a child for its father.

Feb. 12. Continuing these Resolutions.

“ 13. Continuing these Resolutions. Read through Goetia, etc., etc.

“ 14. Thoughts of the Augoeides.

“ 15. Again thoughts of Augoeides. Knowing the Invocation (Preliminary Invocation in the Goetia) by heart, will repeat

same daily.

“ 16. A.’. (This cipher means “Invoked Augoeides.”)

“ 17. A.’. though unwell.

“ 18. A.’. though ill.

“ 19. A.’. some vision with Invocation.

“ 20. A.’. in a.m. disturbed.

A.’. in p.m. rather good.

(Henceforward he did it twice daily.)

“ 21. A.’. in a.m. with M.’. C.’. good (Is M.’. C.’. Mystic Circumambulation or Magical Ceremony or ---- ?) in p.m.

disturbed by drugs and diarrhoea. A weird effect.

“ 22. A.’. in p.m. {sic. a.m.? --- WEH} poor (ill). {14}

Feb 22. A.’. in p.m. poor (sleepy).

“ 23. A.’. in a.m. poor.

A.’. in p.m. rather good.

“ 24. A.’. in a.m. pretty good.

A.’. in p.m. just on the point of being good.

“ 25. A.’. in a.m. mediocre.

Qy. Are all these troubles in Yunnan-Fu due to Abra-melin devils? I ask the Augoeides for “a sufficient measure of protection.” Like an instant answer comes Wilkinson’s letter setting up things.

“ 26. A.’. sleepy (Baby ill). (He had been watching the child for two days and nights without sleep.)

“ 27. A.’. in a.m. rather good.

A.’. in p.m. disturbed.

“ 28. A.’ omitted in a.m. through forgetful folly.  
A.’ in p.m. penitent by sleepy.

March 1. A.’. penitent and fair.

Good, but should do new Pentagram ritual before and after  
to make a Magick Circle.

“ 2. New A.’. very difficult (walking on cobbles).

“ 3. A.’. difficult (walking).

“ 4. A.’. difficult walking and very tired.

(It should be explained that this powerful magical

ceremony had usually to be done under the most awkward  
circumstances. He averaged about ten hours’ walking daily,  
and had all the business of camp life to attend to when he  
got in. People who complain that they have to go to the  
City every day please note.) {15}

March 5. A.’. better but not good.

“ 6. A.’. better.

“ 7. A.’. still better.

“ 8. A.’. really very good.

Ditto in p.m.

(Smooth sandy road perhaps helped.)

“ 9. A.’. very poor (horseback, slippery wet sand, and cobbles).

“ 10. A.’. good considering (horseback).

“ 11. A.’. poor (evil thoughts).

“ 12. A.’. unconcentrated.

“ 13. A.’. literally against my own will. Beneath contempt. Qy.

Effect of ease, etc.

(On the 10<sup>th</sup> he had arrived at Mengtzu, where the  
Collector of Customs kindly received him, and gave him the  
first meal and bed he had had since leaving Tengyueh.)

“ 14. A.’. still very bad --- a shade better.

“ 15. A.’. still poor. (Rain, wind, horse, mud, cobbles).

“ 16. A.’. a shade better (in chair) (“i.e.” his wife’s Sedan chair).

“ 17. A.’. slowly improving (boat). (By this time they had got to  
Manhao, and embarked on the dangerous rapids of the Red  
River. He was nearly drowned, the dug-out twice hitting  
rocks.)

“ 18. A.’. Arrived at Ho K’ow.

A.’. at night nearly forgotten. Did it in the open late  
at night. Rather good. {16}

March 19. A.’. mediocre (train).



- “ 20. A.’. a bit better. (He arrived at Hai-Phong.)
- “ 21. A.’. about the same.
- “ 22. A.’. bad (sleepy --- sea-sick). He was now on a tramp steamer  
packed three-deep with pigs.)
- “ 23. A.’. better. (Magnificent Fata Morgana. Shipping, etc.,  
upside down in air above itself. Qy. A sign for  
me?) (This  
question suggests that he is getting through the Abyss to  
that great obligation of a Master of the Temple, “I will  
interpret every phenomenon as a particular dealing of God  
with my soul.”) (A night of shocking and terrible  
nightmare.)
- “ 24. A.’. again a shade better.
- “ 25. A.’. good. Vision more convincing.
- “ 26. A.’. still good.
- “ 27. A {sic, s.b. “A.’.” ---? WEH Note} poor (heavy sea). (Off  
Hoi-How.)
- “ 28. A.’. again poor (heavy sea).
- “ 29. (At Hongkong). A.’. poor (indigestion).
- “ 30. A.’. good: very good.
- “ 31. A.’. fairly good.

April 1. A.’. poor—sleepy.

- “ 2. A.’. again poor, in spite of two attempts.
- “ 3. A.’. mediocre (left Hongkong per ss. “Nippon Maru”). (He had  
sent his wife and child directly by steamer to  
England.)
- “ 4. I foolishly and wickedly put off A.’. work all day; now it is  
1 a.m. of the 5<sup>th</sup>. By foolish, I mean contrary to  
my  
interest and hope in A.’.

By wicked I mean contrary to my will. {17}

A.’. goodish: lengthy and reverie-like. Yet my heart is  
well. I spake it audibly.

April 5. A.’. vocalized: goodish. (Knocked sideways by malaria; a  
sharp attack of shivering.)

“ 6. At Shanghai. A.’. very ethereal.

“ 7. Bowled clean over by fever; spent p.m. in bed drunk with  
Dover’s Powder. Quite sufficiently ill to excuse slackness:

“e.g.” I could not even read a light novel.

“ 8. Feeble but convalescent.

A.’. nevertheless pretty good for concentration and  
sincerity; not notable for result.

I think I had better begin to renounce idle things, save  
where politeness calls, and calls loud.

If I take life too easy, the Great Retirement will be harder: on the other hand an asceticism to no instant purpose may exhaust me for the struggle when it comes. One of those rare cases where a “golden mean” looks well.

“ 9. A.’. at night good: considerable strain in ether.

(It is here fitting to mention Fra. P.’s idea of performing this “Preliminary Invocation” of the Goetia.)

The preamble he makes a general concentration of all his magical forces, and a declaration of his will.

The Ar Thiao section. He travels to the infinite East among the hosts of angels summoned by the words. A sort of “Rising on the Planes,” but in a horizontal direction. {18}

The same remarks apply to the next three sections in the other quarters.

At the great invocation following he extends the Shivalingam to infinite height, each letter of each word representing an exaltation of it by geometrical progression. Having seen this satisfactorily, he prostrates himself in adoration.

When consciousness begins to return, he uses the final formula to raise that consciousness in the Shivalingam, springing to his feet at the moment of uniting himself with it, and lastly uttering that supreme song of the Initiate beginning: “I am He, the Borneless Spirit, having light in the feet; strong, and the Immortal Fire!”

(Thus performed, the Invocation means about half an hour of the most intense magical work imaginable --- a minute of it would represent the equivalent of about twelve hours of Asana.)

April 10. A.’. no good (rather tired, especially at night).

“ 11. A.’. very bad indeed: worried.

“ 12. A.’. better, but sleepy. Not by any means good, but more impersonal.

“ 13. A.’. sleepy: in fact dropped off. (He had been doing a magic

for a Soror of the Great Order, and exhausted himself.)

“ 14. (Easter Eve). A.'. mediocre.

The Op. of Abramelin being due to commence on Easter Sunday, methinks it would be well to make a certain profound conjuration of A.'. on {19} that day with a view to acquiring a proper knowledge of the Method of the G.'. R.'. The A.'. should be definitely invoked for this purpose with all possible ceremony. Is it not written: “Unto whomsoever shall draw nigh unto Me will I draw nigh”? And, as I have proved, the help of A.'. is already given as if the Op. were successfully brought to an end. Only can this right be forfeited by slackness toward the obligation. From this, then, O Holy Exalted One, preserve me! (The invocation had to wait till to 20<sup>th</sup>.)

April 15. A.'. rather better.

“ 16. A.'. above average; but little convincing.

“ 17. A.'. about the same: very tired.

“ 18. Studying “Liber Legis.”

A.'. much better; will go to sleep in vision. (The result curious: I woke up several times, and though I cannot at all remember, I know it was thinking of A.'. in some way.)

“ 19. A.'. fair. After-results again vaguely magnificent --- memory seems quite in vain.

“ 20. A.'. in the presence of my Soror F.

(The results of this and the next invocation were most brilliant and important. They revealed the Brother of A.'.)

A.'. who communicated in Egypt as the Controller of all this work. Their importance belongs therefore rather to the history of those relations than of this simple invocation-method, and will be dealt with in {20} another place. P. was entirely sceptical of these results at the time.)

April 21. A.'. with Soror F. Left Shanghai.

“ 22. III. No regular A.'. but much concentrated thought. Decided to reject results of 20<sup>th</sup> and 21<sup>st</sup>, and go on as if they had never happened.

“ 23. Fair to good. Asked A.'. for sufficient health on voyage to perform invocations properly. (PS. This was granted.)

“ 24. At Kobe. A.'. fair only; though I invoked all these powers of mine. Yet after, by a strong effort of will, I banished my

sore throat and my surroundings, and went up in my Body of Light. Reached a room in which a cruciform table was spread, a naked man being nailed thereto. Many venerable men sat around, feasting on his living flesh and quaffing his hot Blood. These (I was told) were the Adepts, whom I might one day join. This I understood to mean that I should get the power of taking only spiritual nourishment --- but probably it means much more than this.

Next I came into an apparently empty hall, of white ivory worked in filigree. A square slim altar was in the midst. I was questioned as to what I would sacrifice on that altar. I offered all save my will to know A.'. which I would only change for its own realization. I now became conscious of god-forms of Egypt sitting, {21} so vast that I could only see to their knees. “Would not knowledge of the gods suffice?” “No!” said I. It was then pointed out to me that I was being critical, even rationalistic, and made to see that A.'. was not necessarily fashioned in my image. I asked pardon for my blindness, and knelt at the altar, placing my hands upon it, right over left. Then one, human, white, self-shining (my idea after all!), came forth and put his hands over mine, saying: “I receive thee into the Order of the ----.”

I sank back to earth in a cradle of flame.

April 15. Yesterday's vision a real illumination, since it showed me an obvious mistake which I had utterly failed to see. The word in my Kamma-work (in Burma) was “Augoeides,” and the method

“Invoking Often.” Therefore a self-glittering One, whether my conscience approves or not, whether my desires fit or not,

is to be my guide. I am to “invoke often,” not to criticize.  
Am I to lose my grade of Babe of the Abyss? I cannot go  
wrong, for I am the chosen one; that is the very postulate  
of the whole work. This boat carries Caesar and his  
fortunes.

A.’. fair to good; but attention wandered toward  
close.

“ 26. A.’. fair. Am convinced I did not go to sleep: yet the end is  
completely veiled from memory.

(Neighbourhood-concentration attained—ED.)  
{22}

A.’. rather poor; yet a certain clarity of vision of  
a

white one like him of the 25<sup>th</sup>.

April 28. A.’. poor; bodily health imperfect still, yet great clarity of  
vision in the matter of the four quarters.

“ 29. A.’.

The same thing happens every time: the mechanical part is  
kept easily, but I fall instantly into a dull reverie or  
even slumber. This has nothing pleasant or alluring; is  
curiously impersonal and bewildering.

“ 20. A.’. exactly the same as yesterday. Will repeat.

(It has struck me --- in connection with reading Blake ---

that Aiwass, etc., “Force and Fire” is the very thing I

lack. My “conscience” is really an obstacle and a delusion,  
being a survival of heredity and education.

Certainly to rely on it as an abiding principle in itself

is wrong. The one really important thing is the fundamental

hypothesis: I am the Chosen One. All methods will do, if I

only “Invoke often” and stick to it.)

A.’. repeated. Very good and lucid.

(It will be noticed that Fra. P., during this period,

seems to have been constantly struggling with his  
“conscience.” He had completely destroyed his intellect;

now he was up against the last bulwark of the Ego, the moral

self, the tendencies. Notice that in speaking of

destruction of the intellect, nothing more is meant than

recognition of the vanity of the intellect in {23} relation to the absolute; so also for conscience. Twice two still make four, and killing is still murder: but all this is relative, and relates to the individual in his limitations, not to the absolute).

This very simple truth, that the planes are separate, is the greatest of all the discoveries of Fra. P. It is a complete key to life.

May 1. A.'. fair. No tendency to sleep.

(The O.'. (operation) is a great test of faith and will; not at all of wit. Just what I have always lacked!)

Yesterday's attribution of the hexagram given in vision clearly right. The descending triangle is the divine drawing down to man, the wedge of blue splitting matter; the upright triangle is the human flame aspiring.

(Compare the doctrine of the two arrows in "Liber" 418.)

" 2. Worked hard at day at Comment on "Liber Legis:" lamentably little result.

A.'. good, considering excessive fatigue.

" 2"bis." (the extra day gained on crossing the 180 Degree.)

A.'. good --- vision like the Milky Way in texture.

" 3. A.'. mediocre.

" 4. A.'. very energetic on my part, intently so, better perhaps than ever before.

However (or perhaps because) there was little vision.

Indeed, this work of A.'. requires the Adept to {24}

assume the woman's part: to long for the bridegroom, maybe, and to be ever ready to receive his kiss; but not to pursue openly and to use force.

Yet "the Kingdom of Heaven suffereth violence, and the violent take it by force." May it not be, though, that such violence should be used against oneself in order to attain that passive state? And, of course, to shut out out {sic} all rivals? Help me, thou Holy One, even in this; for all my strength is weak as water, and I am but a dog. Help me,

O self-glittering one! draw nigh to me in sleep and in waking, and let me ever be as a wise virgin, and expect thy coming with a lamp of oil of holiness and beauty! Hail, beautiful and strong one! I desire thy kisses more than life or death.

May 5. A.'. medium.

" 6. A.'. tired and excited, yet with great resolution.

Vision good. Aimed at passive attitude.

" 7. A.'. good; starry effect concentrating into a brilliant moonlight in my body.

" 8. A.'. same effect as yesterday.

" 9. A.'. poor. (This begins the railway journey from Vancouver.)

" 10. A.'. poor. Am really worn out.

" 11. A.'. better --- much reverie; vision not acute.

" 12. A.'. not bad.

" 13. A.'. purposely done more rapidly than usual. But restful.

{25}

May 14. A.'. sleepy. Am by no means recovered from the fatigues of this journey.

" 15. A.'. mediocre and unwilling.

" 16. (Arrived New York) A.'. better but sleepy. I must really buck up.

" 17. A.'. better, but "business" is a nuisance, and prevents the mind concentrating.

" 18. A.'. The usual thing. I forget about it till late, or at least put it off. A man cannot serve two masters.

I began A.'; then deliberately stopped, as it was a farce. I appoint Sunday from waking to sleeping as a day of fast and penance.

Unable, or unwilling, to sleep, recommenced A.'.

Elaborate and really not bad.

" 19. A.'. most oppressive day --- 96 Degrees --- heat-exhaustion, nearly prostration. A.'. gabbled. My throat "ached," and I was just out of a sodden sleep.

" 20. A.'. a shade better; am still pretty ill.

" 21. A.'. very tired, very determined, not altogether bad subjectively, but no voice or vision.

" 22. A.'. at first disturbed --- with resolution, better vision somewhat, but confused and distorted.

(Imagination had been excited by reading Ludlow's "Hasheesh-Eater.")

" 23. A.'. in afternoon tired and sleepy.

" 24. A.'. not so bad, though most frightfully tired.

" 25. A.'. poor in vision. There has been no good work for a long

while. Why? {26}

May 26. A.' same as yesterday. Must meditate on cause. (Sailed for Liverpool.)

" 27. A.' Go through after incredible struggle of 1 ½ hours.

" 28. A.' just a shade better. But my cabin is a little Hell.

" 29. A.' shade better; but still very poor.

" 30. A.' very good indeed. Renewed the terrible vows of this initiation, and was rewarded by the Divine Kiss. O self-glittering one, be ever with me! Amen.

" 31. A.' better than ever yet. Vision quite perfect; I tasted the sweet kiss and gazed in the clear eyes of that Radiant One. My own face became luminous.

June 1. A.' good but interfered with by fatigue. Used much resolution.

(And now Fra. P. was to be struck down by an overwhelming blow. It seems almost as if the experiences of May 30 and 31 were to prepare him to meet it.)

" 2. A.' Arrived Liverpool. Heard of Baby's death by letter from ----- and ----- Arrived London, perfectly stunned.

(He travelled to London with the friends he had made on the voyage, refusing to allow them to suspect that anything was wrong.)

A.' appropriate in tone, though of course mechanical. I solemnly reaffirmed the oath of mine obligation to perform the operation, {27} offering under these terrible circumstances all that yet remains.

Fortunately I am quite unable to think of the thing in detail or as a reality.

(He adds a note to this on December 31. "Not 'fortunately' at all. One never gets able to do so. Stupor and pangs get to the limit, and that limit is easily reached by very partial conceptions of one's loss.")

June. 3. ... I have live through the day.

A.' a sad mechanic exercise.

" 4. A.' no good.

" 5. Practically broke down playing billiards. Have drugged myself. (He was playing with a surgical friend, who insisted on his taking Veronal.) Will do A.' and sleep.

" 6. Went to "Tristan und Isolde." Slept right through from overture



to Act II; my neighbour then ejected me for snoring.

Did A.' feebly, in streets.

" 7. Went to Plymouth to meet wife. Did A.' in train. A shade better, and more acquiescence or survival or transcendence --- whichever name you prefer.

" 8. Really too ill to do a regular A.' but struggled through, and repeated vows.

" 9. Still breaking down at intervals and staggering from nervous weakness. Dropping off to sleep at odd times and places.

### **A.' practically nil. {28}**

June 10. Vain attempts, interrupted by invincible sleep, to do A.'.

" 11. Still frightfully ill --- sleep and nightmares. A.' again conquered by these, though I did my very utmost.

" 12. A shade better. A.' in Turkish bath not bad considering.

" 13. A.' futile.

" 14. A.' a shade better.

" 15. A.' and a further renewal of the Vow.

" 16. Went to sleep doing A.' Am still very ill with throat.

" 17. A.' better. Throat better.

" 18. A.' mediocre.

" 19. A.' I went to sleep, I fancy.

" 20. A.' a shade better.

" 21. A.' poor again. There seems little intention; perhaps owing to my bad health and the general uncertainty of things.

" 22. A.' sleepy but a shade better.

" 23. Saw Fra. D.D.S. A.' much better.

" 24. A.' fair.

" 25. Went to sleep trying to do A.'.

" 26. A.' -----?

" 27. Still very bad --- my head aches all over, and my throat.

" 28. Still very bad.

(There is no further entry till July 4. Fra. P. was evidently utterly broken down. Yet the A.', though not recorded, was not interrupted.) {29}

July 4. Doctors insist on immediate operation.

" 6. My throat and head still utterly bad --- no work for these days --- only the pretence of it. Before I had got to the end of the preamble I was almost delirious every time.

" 7. Had a Turker and did A.' in it, though with great discomfort.

" 8. To Nursing Home.

Unto thee, Adon-ai, do I commit my way.  
Unto thee, the Augoeides, unto thee the Self-  
Glittering

One!

I put my trust in the power that hath devised me as I am  
for the achieving of a purpose, the Next Step.

A.' rather bad, but done. Being in bed has cured the eternal headache, and the throat is much better.

(The doctors were not sure whether Fra. P. was suffering from cancer or tubercle --- pleasing alternative! Probably the real trouble was due to the fall with his horse months before. The microscope failed to reveal its real nature; but it was evidently nothing serious.)

" 9. Operation performed with little pain. My display of cowardice (he asked for a drink of water during the operation, which was done with only local anaesthetics. But he had made up his mind not to speak during the operation, unless to make a joke) may partly excused by my general nervous break-down, I hope. {30}

A.' at night, a shade better. Some slight vision.

July 10. A.' at night fair only.

" 11. A.' rather reveresque.

" 12. Throat very bad. A.' futile.

" 13. A.' better (in A. M.)

(Twenty-second week of A.' ends. There ought to be a new current to-morrow.) (The idea was 22 weeks for the 22 letters of the Hebrew Alphabet. So he seeks a new method.)

" 14. Avoided invoking A.' that He might instruct me in Vision. I am in serious trouble. Place, Method, Means, Time, etc. A wakeful night, followed by profound and dreamless sleep (Had spend much thought on A.').

" 15. Thought a deal of A.'.

" 16. Will think, again, not do the formal invocation.

" 17. This thinking seems little or no good: but the fault is that the real P. is actually not thinking of A.' When he is, the invocation is unnecessary; when he isn't it's feeble.

What "am" I to do?

(Should suggest sticking to it. D.D.S., whom I consulted agrees.)

" 18. The new method appears to be a mere dumb aspiration --- a Prayer of Silence continued throughout the twenty-four hours.

" 19. Worried all day, but aspired.

" 20. Stitches out. Aspiration to A.' very strong.

“ 21. Some thought of A.’. {31}

July 22. Thoughts of A.’.

“ 23. Turning to A.’. was turning to sleep, as too often happens.

“ 24. A day off, apparently. (This means that there is no entry in the original diary. It does not imply that nothing was done, only that nothing was worthy record {sic}, or that such record was omitted. Note the “apparently,” as of surprise.

“ 25. A bad day. (Going out of Nursing Home.)

“ 26. Went down to stay with D.D.S.

“ 27. Here we have a most extraordinary entry, which needs explanation and illustration.

Fra. P. was crucified by Fra. D.D.S., and on that cross was made to repeat this oath: “I, P----, a member of the Body of Christ, do hereby solemnly obligate myself, etc., to lead a pure and unselfish life, and will entirely devote myself so to raise, etc., myself to the Knowledge of my higher and Divine Genius that I shall be He.

“In witness of which I invoke the great Angel Hua to give me a proof of his existence.”

P. transcribes this, and continues: “Complete and perfect visualization of ...” here are hieroglyphics which may mean  
“Christ as P---- on cross.” He goes on: “The low dark hill, the storm, the star.’ But the Pylon of the Camel (“i.e.” the path of Gimel) open, and a ray therein: withal a certain vision of A.’. remembered only as a glory now attainable. {32}

{Illustration facing page 32 described:

This is a drawing, printed in half-tone and captioned beneath “THE CRUCIFIXION OF FRA. P.” The basic outline is a rectangle, narrow horizontally and long vertically. The image is complex, with two main features. There is a figure to the right with the Crown of Amon, standing in a cloud that extends slightly beyond and to the left behind and greatly to the fore, mainly to the right and then low to the left, rising again a bit at the extreme left. This figure is frontal, eyes staring and with a full beard and long mustache. The beard is pointed, mustache strongly curved downward and outward like cattle horns. The face is fearsome of aspect. This figure has a loose robe, hanging over a

tight band at the waist. A dagger passes beneath the band with hilt over navel and blade to the right of the picture, ending about hip height. The left arm is straight down, holding a large dark Ankh. The Right hand is extended to the left of the picture, upper arm nearly horizontal but a little below, Forearm is sharply upward and to the front, with hand grasping a phoenix wand near top of shaft, back of hand to the left of picture and fingers curled horizontally over shaft. The Phoenix wand itself faces to the left of the picture, its C-fork base just touching the cloud pattern rising behind the figure. The feet are not visible, owing to the clouds.

The other principal figure is a column of light over a hill. This column is narrower at the top and widens to encompass just over half the width of the picture (top width is about one fourth of picture). This column terminates in the hill and in the cloud already described to left and right. On the left side of the picture, outside the column of light and vertical are these characters marked, top to bottom: A shape like a Hebrew letter Bet or Mem with the left riser removed. A shape like "U". A Shape like a capitol "L", but reversed left to right". Lastly, another "U" shape, with a slight line coming from near the top of the right upright and undulating almost to touch the left upright. To the right of the column of light there is a similar array of four letter shapes, apparently the same as those on the left, but with the column and letters simply inverted, top to bottom. These may be from the grid of the "Qabalah of Nine Chambers," in which case they would be LBGK; but the symmetry suggests YHVH.

The Column of Light itself contains several features: There is a white circle at the top, truncated by the upper limit of the picture. In it are arrayed the Greek letters Iota, Alpha, Omega. The "I" and "O" are smaller and just below center to left and right. The "A" has its point about center and extends much larger than the others nearly to the lower arc of the circle. This "A" also has dots standing out from its apex and its two leg ends, three in all. This white circle is surrounded by a diffuse ring and rays of light extend from it. There is a strong ray vertically downward, two to either side of it intercepting the column of light at about mid-height, two more short ones above those, then two very short ones above those in turn, and there seem to be from two to three others passing the median of the circle but indistinct. There are letters on either side of the vertical ray, about mid height of the picture: "Or (ray) dO" and below that: "A.' (ray) A.' ". This central ray illuminates and encompasses the upright of a crucifixion in the lower third of the picture, rising from the top of the hill. There is a generalized human form as corpus, facing forward on Latin cross. The figure is suggestive of Crowley, but only with a considerable weight loss. In curved wedges of shadow to the left and right of the hill top, within the widening of the column of light, are two canted elongate Latin Crosses with crescent moons horns to top about the intersection of arm and upright. That to the left cants to left and has a black crescent, between and below the horns, on the arm "FUR". That to the right cants to right, white crescent, "FUR" written again as before. The slope of the hill on the left has these words arching just above and along it "Milites Judaei"; to the right "Mater. Johannes. There are off vertical striations in the column to right and left of the vertical ray, beneath A.' A.' and above the crucifixion. The hill below the crucifixions has five Hebrew letters in black, forming a the word "Golgotha", GLGThA.}

"Humility, Purity, Confidence.

“INRI Instar Noli Revelare Ineffabile.”

But Fra. P. made also a sketch of the vision, which we here copy and reproduce.<<WEH NOTE: It should be noted that in all this Crowley was probably influenced by a simple tonsillectomy, emotionally distraught by the death of his child and morally strained by failure to adequately comfort his bereaved wife.>>

July 28. Twenty-fifth week of A.'. begins.

“ 29. (A.'. continued evidently, for P. writes.)

Perfect the lightning-conductor and the flash will come.

“ 30. (The diary of P. from this date is now full of hieroglyphics, which are and must ever remain indecipherable. We may

gather a certain amount from those passages which are intelligible. He apparently tried repeating the new formula given by D.D.S., conceived perhaps as a mental operation on the lines of that given in “Equinox IV” concerning an egg between pillars.)

Aug. 4. About to try the experiment of daily Aspiration in the Sign of Osiris Slain.

Did this twenty-two minutes, with Invocation as of old.

Cut cross on breast an circle on head.

(SCIRE) The vow of Poverty is to esteem nothing save A'.

(AUDERE) The vow of Chastity is to use the Magical Force only to invoke

**A'.**

(VELLE) The vow of Obedience is to concentrate the Will on A'. alone.

(TACERE) The vow of Silence: so to regulate the whole organism that so vast a miracle as the Completion of the Great Work excites therein no commotion. {33}

N.B. --- To look expectantly always, as if He would instantly appear.

Aug. 10. In Sign of Osiris Slain; cut cross and circle as before, renewing vows. Twenty-eight mins.

Got the Threshold --- the awful doubt whether one shouldn't walk away and throw up the whole thing ---

presented first as a temptation, than as a doubt. Wherefore the cry, “Eli, Eli, lama sabachthani.” But got no further --- save from a sense of dew distilling from the Eye in the Triangle by the Ray.

“ 14. Am still very much below par. Not that I feel bad; but I

sleep absurdly after message.

(As a matter of fact, he suffered intensely from neuralgia and eye trouble all this summer, with hardly any intermission.)

“ 18. Reobligated, though ill.

(Through the obstruction of a duct in the eye several extremely painful operations were needed, and he was in practically unintermittent pain.)

“ 25. Reobligated, though ill.

Sept. 1. Reobligated, though ill.

“ 8. Pain too great to record vows, even if I made any.  
(His practice was evidently to take the vows afresh every week: he seems to have recorded no practices, though he evidently did them daily. The diary is all this time blank of any records of any sort.)

“ 16. Renewed vows as usual.

“ 17. Went to A --- P --- H ---, C. {34}

(The change of air cured his neuralgia instantly.

Henceforth he may be considered well again. He speaks of himself on the 20<sup>th</sup> as “an absurd but athletic ass,” after a night spent wandering about London talking to policemen and night watchmen.)

Sept. 21. Did a little Invocation. Inquiring how to invoke A.'. got the instant reply “Often!” --- and only saw later that this was the same old order as before. Which confirms it: discard methods, rituals, etc. (and their contradictions), but do it Often!

“ 22. D.D.S. visits me. Celebration of the Autumnal Equinox.

“ 23. Celebration of the Autumnal Equinox.

24-30. (During this period Fra. P. was preparing, under the guidance of D.D.S., a certain ritual of initiation. This was to

combine the Eastern and the Western methods.

The mind, exalted, fortified, initiated by the Holy Magick, was then in that very state of divine tension to concentrate itself on that Self-glittering One.)

It is time to break off for a moment from the Diary to ask the reader to remark how extraordinarily full is this passage of P.'s life. The scene opens on the slopes of Kangchenjunga with the death of five men. It continues with a jungle inhabited by savages, naked, armed with bows and arrows, ignorant even of any language containing so many as three {35} hundred words, and by wild beasts. The next scene is of attempted robbery and murder, and P.'s successful defence. Then comes one of the wildest journeys possible to take on this planet, packed with every kind of adventure and privation. After this, practically continuous ill- health, only interrupted by the most shocking domestic tragedies.

Through all this, Fra. P. remains in perfect literal simplicity with his devotion to the Augoeides and his "invoking often."

He never flags, never falters, never faints, never fails. Impassive and inexorable as that Nature whom he had defied, he went steadily on with his work. Wealth and health had been torn from him; he was like Job, but even worse tormented; greater than Job, he resisted all without a murmur, and conquered all without a glimmer of self-satisfaction.<<WEH NOTE: This is a bit thick.>>

When the Books are opened and the deeds of men are known, who dare say that there shall be found aught to surpass these marvellous months which Fra. P. set to the Operation of the Sacred Magic, to obtaining of the Knowledge and Conversation of the holy Guardian Angel?

We return to the Diary ---

Oct. 2. (Fra. P. has now retired into the Adytum of God-nourished Silence to some purpose! We transcribe this day's entry; it is probably most important to us. The rest of the year's entries are nearly all of the same kind.)

The Stooping Dragon --- the Floor of the ... vide "Alexandra."

The Critical Converse. {36}

Before this is merely the Concealed At Home with its distinction of gift and graft, and very vagueness, where Apollo and Diana took the place of Mercury.

Scortillum, ut mihi tum repente visumst,

Non sane inlepidum neque invenustum.

Huc ut venimus incidere nobis.

Sermones varii.

(This means something! For example, the Stooping Dragon was painted on the Floor of the "Vault." In "Alexandra" occur the words "vault on Vera." Hence in the diary the letters S.D. (for Stooping Dragon) will refer to somebody named

Vera, or possibly “the true woman,” or “true things.”

As I am ninety-four years old come Martinmas, and have much more of this “Temple” anyhow, I feel justified in leaving the rest of this ingenious cipher to any lunatics who get tired of the Bacon-Shakespeare folly.

Anybody who understands this entry of October 6 --- Brassies and Billiards.

Council of War.

The King’s letter to the Queen:

“Pussy” the Prince is ill”

Paedicabo ego vos et unrumabo

## XVI.

Called on Rev. J. A. Hervey --- is welcome to a copy of the diary.) {37}

Oct. 9. Tested new ritual and behold it was very good!

Thanked gods and sacrificed for -----

In the “thanksgiving and sacrifice for ...” I “did” get rid

of everything but the Holy Exalted One, and must have held Him for a minute or two. I did. I am sure I did.

Such is the fragmentary account of what was then the greatest event in Fra. P.’s career. Yet this is an account of the highest of the trances --- of Shivadarshana itself, as we know from other sources. The “vision,” to use still the name become totally inadequate, appears to have had three main points in its Atmadarshana stage ---

1. The Universal Peacock.

2. The Universe as Ego. “I who am all and made it all abide its separate Lord,” “i.e.” the Universe becomes a single and simple being, without quantity, quality, or conditions. In this the “I” is immanent, yet the “I” made it, and the “I” is entirely apart from it. (This is the Christian doctrine of the Trinity, or something very like it.)

3. This Trinity is transcended by an impersonal Unity.

This is then annihilated by the Opening of the Eye of Shiva. It is absolutely futile to discuss this: it has been tried and failed again and again. Even those with experience of the earlier part of the “vision” in its fullness must find it totally impossible to imagine anything so subversive of the whole base, not only of the Ego, but of the Absolute behind the Ego.

There are, however, many suggestive poetical descriptions which we advise our readers to study. Notable are “Aha!” (passage quoted below) and many portions of Liber LXV, {38} Liber VII, and Liber CCXX. It must be clearly understood that the



Bhagavad-Gita, Anna Kingsford, St. John, and all other writers with the possible exception of Lao Tze, describe nothing higher than Atmadarshana. For the first time in the known history of the world there had arisen the combination of the utmost attainment with the intelligence and literary ability to make it comparatively articulate. It is no wonder, then, that we hail Fra. P. as the greatest of all Teachers.

This entire experience from the Passing of the Abyss to the Shivadarshana has been so wonder fully described in "Aha!" by Mr. Aleister Crowley, who was privileged to get his material first-hand from Fra. P. himself, that we make no apology for quoting the passage in full.

MARSYAS. Ay! Hear the Ordeal of the Veil,

### ***The Second Veil! ... O spare me this***

Magical memory! I pale  
To show the Veil of the Abyss.

Nay, let confession be complete!

OLYMPAS. Master, I bend me at thy feet ---  
Why do they sweat with blood and dew?

MARSYAS. Blind horror catches at my breath.  
The path of the abyss runs through  
Things darker, dismaller than death!

Courage and will! What boots their force?  
The mind rears like a frightened horse.  
There is no memory possible  
Of that unfathomable hell.  
Even the shadows that arise  
Are things to dreadful to recount! {39}

There's no such doom in Destiny's  
Harvest of horror. The white fount  
Of speech is stifled at its source.

Know, the sane spirit keeps its course  
By this, that everything it thinks

Hath causal or contingent links.  
Destroy them, and destroy the mind!  
O bestial, bottomless, and blind  
Black pit of all insanity!  
The adept must make his way to thee!  
This is the end of all our pain,  
The dissolution of the brain!  
For lo! in this no mortar sticks;  
Down comes the house --- a hail of bricks!  
The sense of all I hear is drowned;  
Tap, tap, isolated sound,

Patters, clatters, batters, chatters,  
Tap, tap, tap, and nothing matters!  
Senseless hallucinations roll  
Across the curtain of the soul.  
Each ripple on the river seems  
The madness of a maniac's dreams!  
So in the self no memory-chain  
Or causal wisp to bind the straws!  
The Self disrupted! Blank, insane,  
Both of existence and of laws,  
The Ego and the Universe  
Fall to one black chaotic curse.  
OLYMPAS. So ends philosophy's inquiry:

"Summa scientia nihil scire." {40}

MARSYAS. Ay, but that reasoned thesis lacks  
The impact of reality.  
This vision is a battle axe  
Splitting the skull. O pardon me!  
But my soul faints, my stomach sinks.  
Let me pass on!

OLYMPAS. My being drinks

The nectar-poison of the Sphinx.  
This is a bitter medicine!  
MARSYAS. Black snare that I was taken in!

How one may pass I hardly know.  
Maybe time never blots the track.  
Black, black, intolerably black!  
Go, spectre of the ages, go!  
Suffice it that I passed beyond.  
I found the secret of the bond  
Of thought to thought through countless years  
Through many lives, in many spheres,  
Brought to a point the dark design  
Of this existence that is mine.  
I knew my secret. "All I was"  
I brought into the burning-glass,  
And all its focussed light and heat  
Charred "all I am." The rune's complete  
When "all I shall be" flashes by  
Like a shadow on the sky.

Then I dropped my reasoning.  
Vacant and accursed thing! {41}

By my Will I swept away  
The web of metaphysic, smiled  
At the blind labyrinth, where the grey  
Old snake of madness wove his wild  
Curse! As I trod the trackless way  
Through sunless gorges of Cathay,  
I became a little child.

***By nameless rivers, swirling through***

Chasms, a fantastic blue,  
Month by month, on barren hills,  
In burning heat, in bitter chills,  
Tropic forest, Tartar snow,  
Smaragdine archipelago,  
See me --- led by some wise hand  
That I did not understand.  
Morn and noon and eve and night  
I, the forlorn eremite,  
Called on Him with mild devotion,  
As the dew-drop woos the ocean.

In my wanderings I came  
To an ancient park aflame  
With fairies' feet. Still wrapped in love,  
I was caught up, beyond, above  
The tides of being. The great sight  
Of the intolerable light  
Of the whole universe that wove  
The labyrinth of life and love,  
Blazed in me. Then some giant will,  
Mine or another's thrust a thrill {42}  
Through the great vision. All the light  
Went out in an immortal night,  
The world annihilated by  
The opening of the Master's Eye.  
How can I tell it?

OLYMPAS.                      Master, master!

A sense of some divine disaster  
Abases me.

MARSYAS.                      Indeed, the shrine

Is desolate of the divine!  
But all the illusion gone, behold  
The one that is!

OLYMPAS.                      Royally rolled,

I hear strange music in the air!

**MARSYAS. *It is the angelic choir, aware***

Of the great Ordeal dared and done

By one more Brother of the Sun!

**OLYMPAS. *Master, the shriek of a great bird***

Blends with the torrent of the thunder.

**MARSYAS. *It is the echo of the word***

That tore the universe asunder.

OLYMPAS. Master, thy stature spans the sky.

MARSYAS. Verily; but it is not I.

The adept dissolves --- pale phantom form

Blown from the black mouth of the storm.

It is another that arises!

The result of this upon Fra. P. seems to have been tremendous.

On the very next day the last sacrifice was made. {43}

Oct. 10. I am still drunk with Samadhi all day.

Discovered ...

(We need not write his words. Enough it we say that the one person left for him to love was lost, stricken by hereditary vice, a beastliness taught her at the age of 16 by her mother, a clergyman's wife, which, after having lain dormant all these years, was now become rampant and incurable. He had nothing to look forward to but life with one who was in all essential ways a maniac, with no hope of any termination but the asylum or the grave.)<<WEH NOTE: Crowley's wife Rose turned firmly to the bottle. It may be conjectured that she lacked the support to carry her through her own tragedy, and she attempted abortion around this time.>>

" 11. To bed with thoughts of A.'. Persistent vision.

... But oh! the constant rapture. ...

" 12. ... But oh! ... as before. Did some prayer and fasting, but not enough.

" 13. ... Things have "really" lost their value --- I get what Blavatsky describes in the Voice of the Silence as "not quite disgust."

" 14. ... certain Samadhic effects linger --- the unreality of things and one's own sense of success, etc.

" 16. Samadhi not yet worn off.

" 17. But ho! etc., only more so.

" 18. Ditto. Note lack of impatience, perfect satisfaction with

existing state. ...

“ 21. I am still “polarized” a good deal; my “indifference” is pronounced. {44}

Oct. 31. This account is almost unintelligible as it stands; so I edit it. He appears to have made the old “Preliminary

Invocation.” Result rather like Yoga; he gets at once into Pratyahara and then makes Samyama on the Augoeides.

“Invoked twice --- terrible agony.” And then this note.

“Barbarous names. Supreme test (“i.e.” to use words which he does not understand), for a man who is “really” praying cannot bring himself to say a ridiculous thing to his God, even on the latter’s mandate.”

(From this it appears as if the Augoeides had told Fra. P.

the real meaning of Zoroaster’s injunction: “Change not barbarous names of evocation; for they are names divine, having in the sacred rites a power ineffable.”)<<WEH NOTE: But see the changes Crowley wrought in the “Bornless Ritual” when he composed Liber Samekh!>>

“I shall go,” continues Fra. P., “and recite ‘From Greenland’s Icy Mountains’ (the most ridiculous thing that occurred to his mind) --- if with faith, Samadhi! ...

“No faith, I suppose. Time after time I feel the sickening pangs of dissolution; physically I nearly faint; but I don’t get over the bar. ... I am sick, sick!

“I retire in disorder pursued by dog-faced demons of all kinds.

“Once again I nearly got there --- all went brilliance --- but not quite.”

Again, “There is nothing but dog-faced demons after I get to bed; but there is always {45} the consciousness behind thoughts. Thus, when the consciousness realizes that ‘I am apart from my thoughts,’ that thought itself is pictorially shown as a thought.” This seems to mean that he again got Atmadarshana; his complaint was the inability to pass beyond. He adds “to this consciousness all thoughts are alike; it would never trouble to command them.” “Id est,” it is the

Peace of the Universe, the Impersonal Absolute. He was That.

Note that he got this without any Ritual to speak of; an enormous advance in power of meditation.

Nov. 4. Descent into Hell. In the power of the Dweller --- obsession by a devil left by F----- and J----- called “?” (This devil is described in “Sir Palamede the Saracen,” Sections XXXVI and XXXVIII. It asks “Is there any Path at all?” and “Are not you a fraud?”) Return with great difficulty --- awful pangs --- Eli! Eli! Iama sabachthani!

N.B. --- I got back to very near Samadhi in the end.

(This appears to have been a “natural” meditation arising

out of the conversation of F----- the Buzite and J----- the Shuhite!)

“ 14. Again got into the Samadhi-proximity-state; as it were, without trouble.

(Now follows a period of two more months of ill-health of the severest kind, and apparently {46} no work is done.

There was, however, much question of his position in the mystic hierarchy. He had the highest attainment known --- and what did it amount to? In the meantime Fra. D.D.S. himself must have attained Samadhi --- presumably Atmadarshana --- for we find this entry.)

Dec. 7. D.D.S. writes from Samadhi-Dhatu.

(Dhatu --- literally “element” --- is a word chosen to avoid such implications as would be conveyed by “place,” “state,” and such words.)

“ 8. D.D.S. still in Samadhi.

“ 10. D.D.S. dined with me. He thinks my attainment makes me a Master of the Temple. He goes even further and says that I am “the” Master --- the Logos --- the next Buddha.

... This (apparently some ceremony of Rose Croix) purifies and consecrates me, so that I feel “I am the Master” quite genuinely --- without scruple or diffidence. No personality.

“ 11. Back to B\_\_\_\_\_. D.D.S.’s amazing third letter.

(This letter is too long and personal to publish in full;  
but it contains these words: "How long have you been in the  
Great Order, and why did I not know? Is the invisibility of  
the A.'. A.'. to lower grades so complete?")

In spite of his illness he managed to do some most formidable work during this  
December. There is, however, nothing further in the diary of interest to our present  
purpose. {47}

But it is most important to remark that although acclaimed as a Master of the Temple,  
as one who has passed utterly through the Abyss, as a Brother of the A.'. A.'. itself, he  
steadfastly refused to accept the hard-won grade for three years more.

("To be continued")

{48}

**HIS SECRET**

***SIN***

INSCRIBED ADMIRINGLY

*TO ALEXANDER COOTE*

## HIS SECRET SIN

“Inscribed admiringly to Alexander Coote.”

THEODORE BUGG had made England what she is. The last forty-two years had elevated him from errand-boy to biggest retail grocer in the Midlands. Twenty-eight years of wedded happiness had left him with a clear conscience, a five-year old grave to keep in order “To the memory of my beloved relict,” as he had written until the clerk suggested a trifling alteration, and a strapping daughter just turned twenty.

I wish I could stop here. But there is a rough side to every canvas, and Theodore Bugg had forgotten all about England, and what she is, and how he had made her. Or if the good work was going on, it was subconscious. He was standing by the gilded statue of Jeanne d’Arc, his mouth wide open, his Baedeker limp in his perspiring hand. “She’s riding astride!” The molten madness throbbed in his brain. “She’s got man’s clothes on!”

The shocking truth must out: Theodore Bugg had come to Paris for Pleasure!

He had only been able to spare two days, the Sunday and Monday of Whitsuntide. He had travelled by the night boat on Saturday, arriving in Paris on Sunday morning --- the first step downward! The air of Paris intoxicated him; the Grands Boulevards ate into his moral fibre like a dragon chewing butter; and though he had not actually ‘been in’ anywhere, he felt the atmosphere of the music-halls as Ulysses {51} heard the Sirens. He was fortunately tied to the mast of his ignorance of French and his fear of asking anybody such a very peculiar question, or he would certainly have discovered and visited the Moulin Rouge.

As it was, Joan of Arc was very much more than was good for him. He stared, fascinated as by a basilisk, his eyes starting further and further from his head as his moral sense dragged his body backwards along the Rue de Rivoli. By this means he cannoned into a worthy Frenchman (who refused to take him seriously) and so was shocked into himself.

He pulled out his watch. Only an hour and a half to catch his train. Just as he was beginning to enjoy himself, too. What a shame! He couldn’t even send a telegram without letting somebody know where he was --- and at home they supposed him to be visiting a business acquaintance in Shropshire.

I’ll have a memento, thought he, if I die for it. I’ll --- I don’t care. I may as well be hung for a sheep as a lamb --- I’ll go the whole hog. I know there’s shops about here.

So, turning, in his excitement and determination, he saw --- when you invoke the devil he is usually half-way to you --- a shop window full of photographs of the pictures and sculptures of the Louvre. He looked up and down the street --- the sight of a top hat might have saved him even at the eleventh hour. But no! nothing that looked in the least like an Englishman, even to his overheated fear of discovery. He peered and dodged about for a little like a man stalking dangerous game, {52} and then, with sudden stealth, his back to the door, pushed down the lever and slid into the shop.

“Avvy-voo photographiay?” he said hurriedly, with averted face.



"Certainly, sir," replied the shopkeeper in perfect English. "What does Monsieur require? Photographs of Paris, of Fontainebleau, of the Louvre, of Versailles?"

But English would not serve the turn of Theodore Bugg. He nearly bolted from the shop. An English voice --- it was almost Discovery!

"Kerker shows," he muttered doggedly enough, though his head hung lower than ever. "Kelker shows tray sho. Voo savvy? --- tray tray sho --- par propre!"

The shopman, not yet old enough to master his disgust at the familiar incident, brought forward several books of photographs.

"Perhaps Monsieur will find there what he requires," he said coldly.

Furtively and hurriedly, his glance divided between the forbidden book and the shop-door, his only safeguard from intrusion the thought that nobody who entered would be in a position to throw stones at a fellow-culprit, Theodore Bugg turned over the pages.

The book began mildly enough with the winged Victory and only entered the rapids with La Gioconda. Thence, Niagra-like, one plunge to the abyss --- the Venus de Milo.

The blood flame to his face; his breath came hot and quick. {53}

With fumbling fingers that trembled with excitement he withdrew the photograph from its leaf and half showed it to the proprietor with a whispered "Comby-ang?"

"Trente sous," said the shopman in his most rapid French. And in English, "We take English money here, sir; ten shillings, if you please. May I wrap it up for you?" But Bugg had thrust it into his inner pocket, and, pressing a sovereign into the man's hand, dashed without looking behind him from the shop, eager to put time and space between himself and his compromising position.

He hurried to his hotel, not without many a suspicious glance over his shoulder, and packed his bag. He had ten minutes to spare. He locked the door carefully, sat down with his back to the light, and pulling the photograph from his pocket, indulged in a long voluptuous gloat.

Then the boots knocked with the news of his cab, and Bugg, nobler than Lord Howard of Effingham, thrust his treasure into his pocket, unlocked the door and cried "Venny!"

//.

Theodore Bugg, a year later, was paying the price of his fall. He had allowed Gertrude to attend Art Classes, although he knew it to be wrong. But he had grown to fear his daughter, and --- on such a point especially --- he was incapable of fighting her.

For there were times when he tried to persuade himself that there was "nothing wrong in it." A brother churchwarden had looked a little askance when the news of Gertrude's "advanced ideas" had come; but Theodore had {54} stoutly and even a little sternly rebuked him with the original remark: "To the pure all things are pure." It was knowing when to be bold that had made Theodore the fine business man he was.

And very bold it was, for conscience makes cowards of us all. The secret shame of his orgies! Every week-night --- once even on a Sunday! --- after everyone had gone to bed, he opened the little safe in the wall at the head of his bed, and drew forth the

obscene picture from its envelope marked "In case of my death or disability THIS PACKET is to be DESTROYED UNOPENED. T. Bugg." Then he would sit, and hold it in his hot hands, and gloat upon the evil thing, lifting it now and again to his mouth to cover it with greedy, slobbering kisses. And afterwards, when it was safely locked up again, he would undress with a certain unction. Once even he attempted --- with the aid of a bath towel --- to take the pose before the mirror. And he saw nothing ridiculous in that, just as he saw nothing beautiful in the photograph. Nakedness is lust: so ran his simple gospel of aesthetics.

Shame quickened him, too, to measures of expiation or precaution. He read family prayers twice a day instead of once, and he took the chair at the Annual Meeting of a Society for Sending Out Trousers to Converted Hindoos.

As everybody in the Midlands knows, "Hindoos" are Naked Savages.

And he discharged a groom for whistling on Sunday.

But if these expedients salved his conscience, they did nothing to quell Gertrude's incipient tendency to independence {55} of thought and action. There had been a very unpleasant scene when he threw into the fire a book from Mudie's (I thought one could have trusted Mudie's!) called 'The Stolen Bacillus,' which he understood to be of a grossly immoral tendency. (Nasty filth about free love or something, isn't it?)

Theodore Bugg was not a sensitive man; excess of intuitive sympathy had not made his life a hell; but he felt that his domestic relations were strained. Especially since "that Mrs. Grahame" had evinced a liking for Gertrude. Her husband's colonelcy was the gilding of the pill; but the pill was a bitter one, for Mrs. Grahame went motoring and even golfing on Sunday instead of going to Church, and once or twice had taken Gertrude with her, to the scandal of the neighbourhood. Colonel Grahame, too, rather got on Bugg's nerves, in spite of the "honour of his acquaintance."

Such thoughts went dully through his mind as he waited in the garden for his daughter to come in to tea from the "Art Class." But when she arrived, portfolio in hand, her beauty and the splendour of her long easy swing determined him to be gracious.

Under such circumstances conversation is apt to be artificial; but Gertrude was gay and garrulous, and the tea went very pleasantly until her father's eye unluckily fell on the portfolio. "And what has my little fairy been doing lately?" he asked with elephantine lightness.

"Oh, sketches mostly, father. This week we're copying from old Greek masterpieces, though. Let me show you, father, dear." She opened the portfolio and turned over the {56} leaves. "I'm getting on splendidly. Mr., Davis thinks I ought to go to Paris and study properly. Do let me."

"How can you think of such a thing, Gertrude? A daughter of mine! Study properly!!! No indeed! A little sketching is a nice accomplishment for a young lady, but ---"

His jaw dropped. A thin, graceful pencil sketch it was that he clutched in frenzied fingers; but he could not mistake the subject.

"Wretched girl," he shouted, "where did you get the --- the --- the --- Damn it all, what d'ye call it? --- the --- ay! that's it! --- the model for this vile, filthy, lewd, obscene, lustful

thing? Damn it! you're as bad as Cousin Jenny! (Cousin Jenny was a blot on the 'scutcheon of the Buggs). You're a harlot, miss!" And then, with an awful change as the truth came home to him: "O my God! O my God! Damn it!" he screamed, "how did you get the keys of my little safe?"

The girl had frozen colder than the stone, but there was a new light in her eye, and if the curl of a lip could tread a worm into the dust, that lip was hers and that worm the author of her being. She had withdrawn as one who comes suddenly upon a toad, and the first flaming of her face had died instantly to deadlier ice.

Bugg saw his mistake, his masses of mistakes. There being but one more to make, he made it; and, finding himself in the frying-pan of discovery, leapt into the fire of things irrevocable and not to be forgotten. His fat, heavy-jowled, coarse face all twitching, he fell on his knees and clasped his hands together. "So you found me out? Don't, don't give away your poor old father, Gertie! My little Gertie!" {57}

There was a silence. "Excuse me, father," said the girl at last, "but I've just had a glimpse of you for the first time in my life, and it's a bit of a shock. I must think."

And she stood motionless until her hapless father attracted her attention by backing into his wicker chair. "Don't touch holy things," she snapped suddenly, taking the sketch from his nerveless hand, and replacing it reverently in the portfolio.

The action seemed to decide her.

"I'll give you an address to send my things to," she said, and walked out of the garden.

Theodore Bugg sat stunned. "Holy things," she had said. She called that lustful French photograph holy! Was this Original Sin; or was it that strange new thing people were talking about --- what was it? Ah! heredity. Heredity? His secret sin become her open infamy? Truly the sins of the fathers were visited on the children!

By this time he was upstairs and in his bedroom. He must destroy the accursed thing; he must destroy --- Ah! yes. He had contaminated Gertrude by having such a thing in his house. He must be the Roman father, and --- what would a Roman father do?

He had the match alight, but he could not put it to the edge of the packet. Then the silence of the house hit him; he knew that his daughter would never return, and in a fit of rage he trampled on the envelope like a wild beast mauling a corpse. {58}

He thrust it into the empty grate, lit the paper frills, watched all blaze up. Then, gulping down a sob, he went to the drawer of a cabinet and pulled out the revolver which he had bought (and loaded, under the shopman's guidance) against burglars.

Yes, he must kill himself. He drew back the hammer. Cold sweat beaded his flabby face. He could not; and anyhow, how did one? He thought of many stories of people who had shot themselves ineffectively. He felt for his heart and failed to find it, wondered if it had stopped and he were dying, had a fit of fear paralysing all his will. He thought of himself lying dead.

"No, by God! I can't do it!" he cried, and flung the pistol back into the drawer. As luck would have it, the weapon exploded. The bullet broke his jaw, tore away four molars, smashed the cheek-bone, pulped the right eye, and, glancing from the frontal bone,

found its billet in the ceiling. He lost consciousness and fell. His head struck the grate where yet smouldered the ashes of the photograph.

It was three months before he recovered, and then with only half a face to face the world with. He still thinks that Gertrude gave him away, for the street-boys have taken to calling him "old Venus." But he is wrong; the boys have their aesthetic reasons for the name.

Gertrude in any case is much too busy to bother her head about him; for, after a year in the Latin Quarter, if she has failed to surpass Degas and Manet and O'Connor, she has at least conquered the great pianist Wlodywewsky, and it {59} takes her all her time to manage him and keep the baby out of mischief.

Theodore Bugg needs no help of hers in his moral sculpture of the destinies of England.

ALEISTER CROWLEY

{60}

## LONG ODDS

*How many million galaxies there are*

Who knows? and each has countless stars in it,  
And each rolls through eternities afar  
Beneath the threshold of the Infinite.

*How is it that will all that space to roam*

I should have found this mote that spins and leaps  
In what unutterable sunlight, foam  
Of what unfathomable starry deeps

*Who knows!? And how this thousand million souls*

And half a thousand million souls of earth  
That swarm, all bound for unimagined goals,  
All pioneers of death enrolled at birth,  
How were they swept away before my sight,  
That I might stand upon the single prick  
Of infinite space and time as infinite,  
Who knows? Yet here I stand, climacteric,

*Having found you. Was it by fall of chance?*

Then what a stake against what odds I have won!  
Was it determined in God's ordinance?  
Then wondrous love and pity for His son!

*Or was it part of an eternal law?*

Then how ineffably beneficent!

Each thought excites an ecstasy of awe,  
A rapture rending the mind's firmament. {61}

Infinity --- yet you and I have met.

Eternity --- yet hand in hand we run.

All odds that I should lose you or forget,  
But, soul and spirit and body, we are one.

*Is this the child of Chance, or Law, or Will?*

Is None or All or One to thank for this?

***It will not matter if thanksgiving fill***

The endless empyrean with a kiss.

**ALEISTER CROWLEY**

{62}

**DOCTOR BOB**

**A SKETCH**

***BY***

**MARY D'ESTE and ALEISTER CROWLEY**

## PERSONS OF THE SKETCH

DOCTOR ROBERTS ("Doctor Bob")

MRS. ROBERTS, "His wife"

## DOCTOR FIELDING

JANE SKIRING .

: "Patients"

WILL STANLEY .

## TWO GENTLEMEN

## A MANSERVANT

## DOCTOR BOB

## A SKETCH

## *BY*

MARY D'ESTE and ALEISTER CROWLEY

["The Scene represents the waiting-room of" DR. ROBERTS' "house. Doors L.,

"R., and C. Door L. leads to dining-room; door R. to entrance-hall;

door C. to consulting-room. This is a wide double door, which when

open shows the doctor's bureau, chairs, and other usual furniture."

"Curtain may be used instead of door if more convenient."]

"The waiting-room has a large table, with illustrated journals, &c. There

are easy chairs, but no other furniture. On the table lie the hat and stick of a patient who is closeted with" DR. BOB.

"Time 2.30 p.m. A bright winter afternoon."

"Enter the" SERVANT, "preceding" DR. FIELDING, "who is wearing his motor coat and cap."

The" SERVANT "goes through to Door L., and returns with" MRS. BOB, "who goes to greet" DR. FIELDING "warmly, while the" SERVANT "goes out R. and closes door."]

MRS. B. How good of you to come so promptly!

Dr. F. I could never respond quickly enough to a call from you. I should have been here ten minutes earlier, but the Daimler doesn't like so much snow in the streets. {65}

MRS. B. How perfectly sweet of you!

Dr. F. I hope this is not professional; at least, I'm sure there's nothing the matter with you.

MRS. B. Heavens, no! I have health enough for six.

Dr. F. And there's nothing wrong with Dr. Bob?

MRS. B. Nothing serious; he has had a bit of a cough this month back.

Dr. F. Heaven help him if he has to make his own diagnosis --- you know we call him Doctor Doom'em!

MRS. B. It's just that I want to talk to you about.

Dr. F. You don't mean to say you mind?

MRS. B. Mind! It's driving me mad.

Dr. F. But he's the greatest consultant we have; nobody ever comes to him while there's a chance anywhere else.

MRS. B. Yes; but whatever other drug he gives them, he never gives them hope.

Dr. F. But they come for his opinion.

MRS. B. And don't want to know it.

Dr. F. Perhaps it would be better if they didn't.

MRS. B. That's it; that's what's driving me mad. I see them come there one after another, some cheerful, others desperate; some looking healthy, some looking half dead already; some hoping, some doubting; all fearing. But one and all go away hopeless, utterly hopeless. I could bear it better if his were not so great a name. But he's right --- he's always right. That's what's so terrible --- he's always right!

Dr. F. Come, come! Don't break down, Mrs. Bob!

MRS. B. Wouldn't it be better to let them go on blindly to the end?

Think of them watching and waiting! Think {66} of the drawn faces, and the ghastly stare into the eyes of Death! Think of their ears strained if perhaps they may hear his stealthy tread! Their tongues licking their parched lips --- oh, is there no hope? Then, at least, is there no mercy?

Dr. F. I should be inclined to deceive them nearly always. I'm sending him a girl this afternoon. Hang it! I must have his opinion, and yet I hesitated --- long --- over the wisdom of the course I was taking. She hasn't any idea of how seriously ill she is; the shock might kill her. I begged him in my note to spare her the full knowledge.

MRS. B. Poor child!

Dr. F. Well, if he says there's no hope..... You know her, I think --- Jane Skiring?

MRS. B. The little school teacher. Oh! I'd no idea she was so ill. I "am" sorry.

[ "The consulting-room door opens, and an elderly man, whose hat and stick are on the table, comes out. His face is drawn and his eyes haggard."

"He takes no notice of the people present, or of his hat and stick, but goes straight out, R. The banging of a door is heard. Enter the"

Servant, "running; picks up the hat and stick, and runs out after him."

Dr. Fielding "and" Mrs. Bob "exchange glances significant of shocked pain."

"The consulting-room doors being now wide open, the audience can see" Dr.

Bob "sitting at his bureau. He rises, and comes down stage, heartily, cheerfully, masterfully." ]

Dr. B. Hullo, Fielding! Glad to see you. Just got your note before lunch; I'll find out for sure what's up. Pretty girl --- pity! See that old boy just went out? A typical Brightic; fellow who devilled his own kidneys. Ha! ha! ha {67} I wonder if he'll see that Christmas turkey --- ha! ha! ha! Hullo, dear! Didn't see you, little white mouse! Let's have coffee, dear, and the brown brandy. No more patients for a bit. Come along, Fielding, eh?

[ "He leads" FIELDING "to the consulting-room, while" MRS. BOB "goes out L." ]

Dr. F. This is an exceptional case, old man. I do hope you won't frighten her.

Dr. B. Great God! always the same old story. They never come to me until the rest of you have finished them, and then it's my candid opinion you want. Then you get it, by Heaven! and instead of blaming yourselves, or the patient, or the disease, you blame me. Why don't you give me a chance? Why don't you bring them while there "is" hope? You all look upon me as the undertaker --- Doctor Doom'em, isn't it? --- because you are afraid to tell the patient what nine times out of ten you know as well as I do. Doctor Doom'em!

Dr. F. Now, old man, don't get excited.

Dr. B. Excited! Why my life would be one long hell if I hadn't chosen a very simple method. Tell the truth. I'm not a lawyer, paid to tell lies. Tell the truth. Then I've done my part; my conscience is clear; I eat hearty and sleep sound.

Dr. F. But is it always best to tell the truth? May you not sometimes overlook a grain of hope, and kill it by your diagnosis?



[“Enter” MRS. BOB “with coffee.”

MRS. B. I can’t believe it is right to send away people smashed.

***Dr. F. Yes; you’re a hanging judge. {68}***

Dr. B. I only record the effect of the verdict of the jury --- twelve good symptoms and true.

MRS. B. I can never forget seeing young Joe Whitney when he came from you. He had the face of a lost soul. And the next day the papers had the news that he had shot himself.

Dr. B. Well, what of that? He saved himself about four months of the most persistent and horrible torture that the mind of a devil could imagine.....People wonder why doctors are nearly always Atheists!

MRS. B. Oh, Bob!

Dr. B. In his place I should have done as he did.

Dr. F. No, you wouldn’t. You’d sit in a corner with your teeth clenched, waiting and watching and recording, killing each hope as it was born, yet wishing to God that you dared hope --- even though you knew it to be vain.

Dr. B. There’s where you are wrong. What’s the use of lying and cheating? I never saw any good come of it. You tell a man he may get well this year --- next year --- sometime --- never --- like a silly girl blowing a puff-ball. Pah!

MRS. B. If you only had sympathy, Bob dear, if you only had imagination! If you only could realize what these people really feel when you condemn them!

Dr. F. And hope is the best medicine; at least it helps the man to live out the little life that remains to him. An artist might finish his creation.

Dr. B. Oh, artists! Another set of liars!

Dr. F. A doctor will go on with his work better if his brain is not clouded with his own mortal fear.

Dr. B. Rot! if he’s finished, he’d better finish. And besides, despair can often do more than hope. Put the {69} biggest coward in the world in a tight enough corner, and he’ll show his teeth, and very likely win out. “(He coughs.)” By the way, have a look at this throat, will you? There’s a little chronic irritation somewhere.

Dr. F. Why, of course. [“The bell rings.”

Dr. B. A patient, hang it all! I must leave you to talk to Nan. Send ‘em along!

[“He goes into consulting-room and closes the door.”

MRS. B. He’s set on this telling the truth.

Dr. F. Oh, it’s wrong: I know it’s wrong. There’s always a chance in the most hopeless cases.

MRS. B. Can’t we --- can’t we make him see it?

Dr. F. But how?

[“Enter” SERVANT, “showing in” WILL STANLEY.

W.S. “(surprised)” How do you do, Dr. Fielding?

Dr. F. I didn’t expect to see you here; I thought you were better months ago.

W.S. So I was --- in fact I am --- on the mother insisted on my seeing Dr. Bob. I guess he won’t find much wrong with me!

MRS. B. Oh, you mustn’t mind even if he does. Doctors live on people’s fears.

Dr. F. “(laughing)” Oh, Mrs. Bob, come now!

W.S. They can’t frighten me; but they do mother. She wants to coddle me all the time.

Dr. F. You’re a No. 1 size pet.

W.S. Rather; I’m the strongest man in college. If this silly old heart hadn’t started to play the goat.

[DR. BOB’s “bell rings.” SERVANT “enters, shows” WILL STANLEY “into consulting-room, closes doors, returns, and goes out.”] {70}

Dr. F. Poor devil! I’ve known for months that it was all over with him.

MRS. B. Oh, how dreadful! He’s not twenty yet.

Dr. F. He never will be.

MRS. B. In my mind I can see him coming out; I can feel and understand. Oh, why won’t Bob let him take hope to his mother?

Dr. F. It’s a shame. It’s silly, useless cruelty. I’d like to punch

Bob’s head.....oh! I beg your pardon, Mrs. Bob --- if he breaks down that fine boy’s courage.

MRS. B. Oh, I quite agree with you.

Dr. F. Then I say that he’d be all the better for a dose of his own medicine.

[“Silence. Then” MRS BOB “clasps her hands, gives a little laugh, and cries out.”]

MRS. B. Oh, I’ve got such a good idea.

[“The bell rings. Enter” JANE, “ushered by” SERVANT.

Dr. F. Well, here you are, Jane. How splendid you’re looking to-day. Fit as fit, eh?

JANE. It’s this weather. I do love the snow. I’m as happy as happy; every fibre of my being quivers with joy. How do you do, Mrs. Roberts?

MRS. B. I’m so glad to see you. I’m so sorry to see you.

JANE. Oh, it’s nothing. Dr. Fielding tells me it’s sure to be all right. Dr. Bob --- oh, I mean Dr. Roberts --- will say the very worst he can, and then we’ve got to hope for the best.

Dr. F. Yes. I always get his opinion; and then we’re sure to err on the safe side. Eh?

MRS. B. Yes; but he's so anxious to make people take proper care, and follow his instructions absolutely. {71}

JANE. Yes, of course. I know I've been careless.

Dr. F. Yes, yes. A bit of a fight is the very thing to do one good.

[“Enter” Will Stanley, “his hair dishevelled, a wild look in his eyes. He does not see” Mrs. Bob “and” Jane, “who are up L. at back of stage, but addresses” Dr. Fielding, “who is at table.”]

W.S. I say, doc., it's all up.

Dr. F. Nonsense. Cheer up, old son. It's never as bad as Dr. Bob makes out.

W.S. Yes; I'm finished. God! but this will break up the mother.

Dr. F. Then you mustn't tell her.

W.S. I'm not going to. But she'll guess. Mothers seem to feel things. Look here, doc., I'm on for a night with the Indians. I'll have forgotten about it myself by to-morrow. That's the best way.

Dr. F. I'm with you. And in the meantime, remember we doctors know very little.

MRS. B. “(coming forward)” I wouldn't believe the whole lot of them if they said I had to die to-morrow.

Dr. F. Quite right.

[DR. BOB's “bell.” SERVANT “enters and shows” JANE “into consulting-room.”]

Dr. F. I'll be with you in a moment, Jane (Jane “nods and smiles and goes in.”) Take my word for it, Will, there's always hope. I'll see you at the Club at 8 o'clock.

W.S. Right you are! “(Seriously and pathetically)” And thank you so much for --- lying to me! {72}

[“He bows to” MRS BOB, “shakes hands with” DR. FIELDING, “and goes out R.”]

MRS. B. Another victim!

Dr. F. It's a shame!

MRS. B. Will you stand by me?

Dr. F. You know I will. What is it?

MRS. B. Let's teach him a lesson. I've got a splendid idea. It isn't hardness of heart; but he doesn't see clearly. I want to make him feel and understand what it is that he's doing.

Dr. F. And how do you propose to do it?

MRS. B. Well, you know he asked you to look at his throat. Tell him it's something terrible, that he's got to die! Can you think of anything?

Dr. F. Why, of course, cancer!

MRS. B. “(shocked)” Oh!

Dr. F. Cancer of the throat has just such slight symptoms. Nobody can tell without examination.

MRS. B. Oh, you don't think it really might be that?

Dr. F. Not one chance in a thousand. But he'll believe me if I tell him that that is what it is.....Do you really wish me to do it?

[MRS. BOB "and" DR. FIELDING "look at each other steadily. From within the consulting-room comes the sound of a cry, a fall, and overturned furniture."]

MRS. B. Yes, I do.

["The consulting-room door bursts open."]

Dr. B. "(in doorway)" Here, Fielding!

[FIELDING "goes in." JANE "is lying on floor in utter collapse. Both doctors work had on her with heart massage and" {73} "injections, at last recovering her sufficiently to bring her out".]

Dr. B. Here, Nan, tell them to light the fire in the spare bedroom!

[MRS. BOB "goes out." DR. BOB'S "telephone on bureau rings." DR. BOB "goes to it."]

Dr. B. Half a minute, Fielding. Look after her.

[JANE "gasps and opens here eyes."]

JANE. You've been lying to me. Father of Heaven! I don't want to die. I cannot be so ill as he says!

Dr. F. No, dear child, no. The fact is --- er --- er --- well, we've just discovered he's a bit mad, do you see? Listen to me, Jane.

Jane. Oh, I'm trying to.

Dr. F. He says the same thing to everybody --- it's his mania. Don't believe a word of it.

Jane. No, no.

["She collapses again." DR. BOB "replaces telephone receiver, and comes forward. He and" DR. FIELDING "carry" JANE "out L. Outer bell."]

SERVANT "ushers in a patient. Enter L." MRS. BOB "in a state of violent excitement."]

Mrs. B. Go! go! Why will you stay in this house of death? ("The" Patient "manifests surprise.")

Go! go! I say. My husband can see no more patients to-day.

["She shows him out, returns to centre of stage, breaks out crying, and goes off L. as" DR BOB "and" DR. FIELDING "return. Their loud voices are heard arguing without."]

Dr. F. It might have killed her; and it very nearly did.

Dr. B. Look here, Fielding, this is too bad. Hang it, if you'd brought me the girl a year ago I might have cured her. {74}

Dr. F. And now you've killed her.

Dr. B. I killed her? Well, let me tell you, you killed her yourself. You let her think that she was not as bad as she was; that led her to neglect herself, and now you bring her to me with about a cubic inch of lung left to breathe with, and expect me to tell her that she'll live to be ninety. It's this infernal system of lying that's at the bottom of all the trouble.

Dr. F. Well, she'll die now, for sure. ("They are now in the consulting-room"). By the way, shall I look at that throat of yours?

Dr. B. Yes, I wish you would. It's very slight, but it's been hanging about for a month.

[“He sits and throws his head back for the examination, which” DR. FIELDING

“begins.” MRS. BOB “comes in L., sees the two men, and draws back, facing audience, with a pleased expectant smile”].

Dr. F. Whew!.....My God!

“He draws himself up with a gesture of utter agony.”<<This is genuine. Dr. Bob has really cancer; this is the tragedy of the joke. Dr. F. must indicate this by his manner. But he daren't break it to Mrs. Bob, who thinks throughout that he is acting.>>

Dr. B. What's the matter?

Dr. F. My God! Pull yourself together, old man. I've bad news for you.

Dr. B. “(gone white)” It's you that need to pull yourself together. Come, out with it! It isn't.....it isn't.....

Dr. F. Yes, it is.

Dr. B. Cancer?

Dr. F. Cancer. Oesophagus involved, too; it's no use operating even. You haven't a month. {75}

MRS. B. “(aside)” What splendid acting!

Dr. B. Oh, my God! (“He falls back in his chair, sick and limp.”)

Dr. F. I'm sorry --- I'm awfully sorry --- but it's true.

Dr. B. Oh, my poor wife. Here! Think! Think! How shall we ever break it to her? (“He rises and staggers out of the consulting-room. Seeing” MRS. BOB “he stops.”

Mrs. B. (“pretending not to notice his agitation”) Well, dear, and what does Dr. Fielding say?

Dr. B. (“hoarsely”) Nan, I hardly like to tell you. Oh, Nan, it's the very worst. It's the most malignant form of cancer. I haven't a month to live. (“Wildly”) Ha! ha! ha! Dr. Doom'em doomed at last! (“Breaking down”) Oh, Nan, Nan, what am I to say to you? And what am I to do about my work?

Mrs. B. You've been working too much, dear. I dare-say it's not really very bad; and the rest will do you good.

Dr. B. A pretty long rest. From now to the Day of Judgment. And you have nothing better to tell me than the same old lies! Lies! Lies! Here, I've work to do. Good God! --  
- I've work to do.

["He rushes into the consulting-room and bangs the door." MRS. BOB, "hiding her face in her hands to cover her laughter, rushes off L., followed by" FIELDING, "his face white and sad. He hesitates a moment, stops, and says (aside)"

I can't tell her --- I daren't tell her. I must keep up the farce.

["The door banged by" DR. BOB "swings open on the rebound, and he is seen at his bureau arranging papers. He completes this work methodically; then goes to a drawer, picks out a hypodermic syringe, and fills it, injects his arm. He" {76} "then comes to the table, opens a box of cigars, and selects one, then puts it back with a little laugh and takes and lights a cigarette."]

Dr. B. Ten minutes!

["He seats himself comfortably, and puffs at the cigarette. A long pause."

MRS. BOB "and" DR. FIELDING "return."]

Mrs. B. I must tell him --- I must tell him! He's suffering too much. ("Runs in.") Bob!..... What is it?

Dr. B. I have about seven minutes of life left, Nan. I could not bear to let you see me suffer for a month.

Mrs. B. What do you mean? Oh, don't you see it was all a joke? We wanted you to understand how the people felt when you condemned them. There's nothing the matter with you.

Dr. B. More of your lies. You've killed me with your lies now. I've injected cobra venom, and nothing can save me. Good-bye, Nan!

["She is dazed, staggers, and falls into his arms, fainting."]

A pleasant joke, Fielding. Well, you never had much sense.

["He falls." FIELDING, "distracted, walks about, waving his arms in despair."

DR. BOB "dies." MRS. BOB "recovers, and kisses and embraces the corpse, sobbing."]

Mrs. B. I've killed my husband! I've killed my husband!

Dr. F. Mrs. Bob, I can spare you one sorrow. It was no joke. Your husband really had cancer.

Mrs. B. Oh, you can't lie to me!

**CURTAIN.**

{77}

## **IN LIMINE**

(IGNOTLUM PER IGNOTIUS)

O Rose of Death, open thy petals wide!  
Aching with infinite sweetnesses within  
To crush the wavering insect, and to win  
From the deep crimson heart of thee a tide  
Of wondrous Life; as when the Crucified,  
Hanging in shame to expiate all sin.  
Found in the dying thief a soul akin  
To His own soul. Is not all Truth allied?  
O miracle of miracles sublime,  
That all created things should sink to climb!  
O mystery incarnate of the soul,  
That dies but to be born anew! The whole  
One monstrous effigy of Life, that Time  
Scrawls with fantastic hands from pole to pole.

**ETHEL ARCHER.**

{78}

***THE***

**WOODCUTTER**

## THE WOODCUTTER

PLACIDE GERVEZ was a woodcutter, like his father and grandfather before him. It is to be supposed that Nature was weary of the procession, for Placide had never married, but lived alone in his hut in the forest of Fontainebleau, just too far from the borders for it ever to be worth his while to go into a village for a drink except on very special occasions. He had even been overlooked for military service; and the Prussians had come and gone without interfering with his chopping. He could not read or write, and his language had many less than half a thousand words.

In such conditions he deserved his Christian name. In the forest even an hour calms the most turbulent spirit; a day will cure most worries; and a week with an axe may be recommended to neurasthenics as more than the equivalent of the most expensive Weir-Mitchell treatment and rest-cures. If fashionable doctors could afford to be honest, they would order work-cures for nine-tenths of their patients.

Forty-eight years with an axe in the forest had turned Placide Gervez into a mixture of Stoic, Cynic, and Epicurean; he boasted the simplicity and fortitude of each in respect of pain, propriety, and pleasure.

The droning hum of the forest, broken rarely by the birds --- magpie, crow, cuckoo, and nightingale --- meant nothing to him in the summer; nor did the monotonous drip depress him in the winter. The ringing thud of his axe and the crash of the {81} murdered tree were neither history nor tragedy to him; the comic and the pastoral were equally sealed books, for the forest has neither satyrs nor shepherds. He had no sport, since in his boyhood his father had thrashed him for throwing his axe at a stag; and no society, for the nearest forester thought him a boor. He chopped to live, and lived to chop.

It was the philosopher of the Rue de Chevreuse who cast the grain of sand into the wheels of this approximation to the solution of the problem of perpetual motion. The philosopher was really a painter, but so bad a painter that he was only known as a theorist in the cafe which supplied his creme de menthe. There he would hold forth interminably on God and man.

Blessed with such means as a mediocre father's devotion to cutlery and an only son had supplied, it was his habit on occasion to descend into the country. Picture him, if you please, as very short and moderately fat, middle-aged at thirty-two, clad in a bourgeois suit and an artist's tie, a red handkerchief under a black felt hat upon a bushy



head garnished with a little beard and moustache, perspiring in a sandy and interminable bridle-path leading from the Long Rocher to nowhere in particular.

These walks he would undertake (a) for his health, (b) to absorb the beauties of nature -- as he would often demonstrate. Yet the greatest of philosophers are not always logical, and he would have been compelled to discover other reasons for his choice of company. This consisted of a lady whose age was rendered only more uncertain by her efforts to nail conjecture to the number 25. Her hair paled visibly from {82} the scalp, and her neck darkened visibly from the chin. She had made the fortune of India in rice powder, and of China in vermilion. The extravagance of her person and attire, exaggerated even for the Cafe d'Harcourt, the fortress whence her sallies, was in Fontainebleau a thing to make earth's guardian angels throw up the sponge.

This was a summer's afternoon; and the strange pair, encountering Placide Gervez as he chopped, accosted him. The philosopher, whose irrelevant name was Theophraste Goulet, drew out a cigarette and offered it to his intended victim. It is impossible in a polite nation to leave a man until you have finished the cigarette he gives you --- a man, if he was a man, once gave me an Irish cigarette, but that story is a separate cheque --- and Placide could not have cut that knot save with his axe. However, in the first pause of the voluble ass for breath, he pointed to his work, uttered the adjective "Hard," and continued to chop.

However, the purport of the discourse --- in a highly condensed form --- was as follows.

God is good, was the First Postulate of Theophrastus. Hence, all God does is good. Hence, since God made man, He meant man to do good. Hence, man should do good. Agreed. Then, what is good? The necessities of life are good, for otherwise no other good were possible without them. Food is good, shelter is good, all that tends to the health of the individual and the reproduction of the species is good. For if not, let food be bad, let art be good. Then, since artists need food, good is based on bad, which is absurd. Agreed, then, that necessary things are good. Yes; but are {83} these the only good? No; for these benefits absorb only part of the time and energy of man. Is it good to chop wood? Yes, undoubtedly; but it is also good to render woodcutting in art. Then why should not the woodcutter be an artist? Why should he not chop miracles of carving? The Michael Angelo of Fontainebleau? Why not? What does Browning say? "I want to know the butcher paints, the baker rhymes for his pursuit," and so on. Very well; then what do you do that is truly good? That is, unnecessarily, supererogatively, and therefore superlatively good? You, my friend! You chop wood. Good. You cherish a fair wife; you have strong children to defend the fatherland. Good again. You eat, you drink, you make merry: all good. But do you achieve fame? No. Glory? No. Are you a great saint? No. A great artist? No. A great sinner? No. Nothing great? No. Very well, then: not good. Rise up, man! (the peroration) Be not slothful, be ambitious! Be statesman, artist, divine, strategist, inventor; nay, thief or murderer, if you will! But do not be content to chop wood!

During this quarter of an hour of eloquence his was not the only discourse. The fair friend of the philosopher, eager to impress men in her way as he in his, and equally omnivorous, was busy with Placide Gervez. First a sidelong glance struck armour quite impenetrable to such assault, quickly followed by smiles first secret and then open,

gestures at first subtle and at last unmistakable, finally by the unspeakable grimace of the tongue which she had learnt in her time at the red-shuttered convent in the Rue des Quatre Vents. Her triumph was that once the woodcutter struck aslant, and swore. {84}

Theophraste ended his discourse, and, pleasantly parting, sauntered off with his mistress, arm-in-arm. Neither of them give their victim another thought. Out of the wood they went, and (thank God!) out of the story.

But Placide leant upon his axe and stared after them. In his brain one thought only remained, which Theophraste might have formulated logically as "Some men do not chop wood." And in his heart and eye was a dull animal lust. Two strangers had come to his soul's Inn. There being only one room, he put them to bed together, in this form of something like it: "Chop --- chop --- chop --- chop; I'm sick of it. Even if I had a fine girl from Paris like that, what could I do but chop --- chop --- chop --- chop?"

For the first time in his life he went home half an hour earlier than his custom, to the accompaniment of a terrific thunderstorm that rolled up from the valley of the Loing and fell like night upon the forest, like a dark winter's night that afternoon of May.

He was wet to the skin before he reached his hut. Opening the door, he glowered with dull surprise. Equally wet, standing in one corner and wringing out a blouse, was a girl of about twenty years old, an Amazon maid. He could see that she was a lady --- that is, that she was not a villager; but he had no means of knowing that she was the Honourable Diana Villiers-Jernyngham-Ketteringham.

Placide spoke a patois that a Parisian might have surmised to be Cherokee, and Diana's boarding-school French would have been given up by that Parisian as no earthly language at all. {85}

She told him that she was staying at the Savoy Hotel at Fontainebleau, and had gone for a walk and lost her way in the forest; and she asked him how far was it to the nearest village, and would he please take her there, and she would give him money.

All this while Placide lit his fire, and proceeded to cook beans. He did not understand her, or try to understand her. There was a strange animal in his hut, possibly a human animal; it might like beans; he would offer it beans. It was not his affair; his affair was to chop --- chop --- chop --- chop.

Diana was a little afraid of this silent beast at first. But the offer of food seemed kindly, and she ate some beans lest he should take offence, found them surprisingly good, nodded satisfaction, and even asked for more.

This part concluded, she went to the door. The rain poured unceasingly; the forest stood in pools; and it was too dark to tell one tree from another. The woodcutter joined her, shook his head, said "far" and "to-morrow," and pointed to a heap of straw.

This strong-minded young lady knew when to bow to the inevitable; she took an armful of the straw, and retiring with it to the other end of the hut, made the sleep sign which every savage understands, and lay down.

Placide Gervez grunted assent, and lying down with a surly "Bon soir" dropped instantly to sleep. How was he to know what dreams would echo his quarter of an hour with the two philosophers of Paris?

About eleven o'clock the next morning some the well-horsed search-party from Fontainebleau reached the hut. {86}

At the door, as carefully stacked as the rest, they found the severed limbs of the Honourable Diana. And in the forest the cheery, ringing thud of his axe led them to Placide Gervez, quietly, manfully chopping.

They told him of a Widow Lady in Paris who could beat him at his own game.

### **ALEISTER CROWLEY.**

{87}

### **LA FOIRE.**

I.

La Geante.

Ah! je suis fou d'amour pour la grasse geante,

Du rire sardonique et des regards hautains,

Demangeaisons de l'ame et cancre des reins!

Les nichons sanglantes, la crevasse beante

M'attirent, me collent a la noire et la puante

Peau qui sent d'Afrique tout le velours malsain,

De cruante, de mort, d'eunuque, de putain,

La nuit tragique, affreuse --- et oh! mais enivrante!

Sale et sale, ton corps! Ton ame crapuleuse Vaut bien l'amphisboene des mares  
veneneuses: ---

Que je m'y noye, sucer de tes impurs crachats

L'immondice d'enfer, d'ou demon, tu sortis

Y perdre les enfants d'un Dieu aneanti

Par sortilege noir de tes poilus sabbats!

{89}

### **II.**

La Naine.

Monstre effrayant, plus vil que tout autre animal,

Corps comique --- ecrase d'un ventre de catin! ---  
Chef d'oeuvre de blaspheme, enfante du Malin,  
Insecte infecte, honteux et quand meme banal,  
J'ajoute ton portrait au cortege infernal  
De mes amours pourris. Ton glabre et libertin  
Caresse vaut l'ivresse --- oh! verse-moi le vin!  
Un tel careme fait oublier le carnaval.  
C'est l'amour? le degout? le luxure? la haine?  
Je n'en sais rien: le Dieu qui t'a difforme, naine,  
Me jette dans ton lit, me soumet, corps et ame,  
A tes pieds, a l'amour brutal et hysterique.

### ***Ce baiser a la fois ridicule et lubrique***

Evoque de Satan l'image --- et le dictame!

### **BARBEY DE ROCHECHOUART.**

{90}

### **PROFESSOR ZIRCON**

MURIEL MADDOX was a blonde frail piquant thing, a fluffy baby of nineteen easy summers. But she was a hard-working orphan, too, with no relations but a semi-mythical brother on the Yukon who had not found enough gold to send her any; and she earned her living --- two pounds a week --- as violinist to the splendid tea-parties of the Hotel Escoffier. Her liking for Professor Zircon was little more than a child's, though the shaggy-headed old analyst told another story to his brother experts at the War Office. And indeed, though her nature was incapable of great passion, what she had she gave, and to the innocence of a child added a dog's fidelity and trust. Professor Zircon was a happy old man; he called her his Chloride of Gold. Muriel means salt, you know, he would explain to the fellows at the club, and salt is a compound of hydrochloric or muriatic acid --- I wonder if we shall produce a little Zirconium Chloride! At this jest thus elaborated he was wont to laugh seven time a week; and trot happily back to his house in Kensington for dinner. Seven times a week he would let himself in through the laboratory and pretend surprise when he found Muriel reading a novelette in his own armchair.

"What, what! and how the deuce did you get in?" or "Tut! tut! my dear madam, to what am I indebted for the honour of this visit?" or "I beg a thousand pardons, madam, I really thought this was my house," and Muriel, genuinely pleased and amused, would enter into the little comedy, {91} always ending up with kisses in the old armchair, and a dainty dinner.

This had continued for nearly three years with no interruption but once when the Professor's wife, from whom he had long been separated, succeeded in getting into the house on some pretence, and creating a very considerable uproar before the professor and his butler could master her rage. She was a big muscular woman from Australia with the body of a tiger and the temper of a snake. She would have made a winning fight of it but for Zircon's adroit sortie to the laboratory and timely return with a bottle of chloroform.

The professor dined alone that night; at the very outset of the battle Muriel had fled in tears to the little room in Walham Green where she lived under the alleged guardianship of a most paunchy ex-dresser.

No other incident disturbed the ripples of their harmless, petty liaison. Even the earlier rumours of the brother in Alaska had died down to folk-lore. The Professor had never got away from his work in time to hear her play the fiddle; anyhow, he hated music. Nor had Muriel ever stayed too late to alarm her landlady, who thought she played at supper as well as at tea. The illness of the Secretary of War alarmed only the German Ambassador, who could not be positive that in case of his death an accident might not happen and a capable person be appointed to the post. The annoyance of his death --- telephoned to the Office at three o'clock one afternoon --- was concentrated on Professor Zircon, torn away from a compound with half the Greek Alphabet dotted about its name by a white-haired little Colonel who {92} assured him that it really wasn't decent. "We won't go to the Club, dear man. We'll just drop in at the Escoffier for tea." The Professor grunted an assent; but he was more than half pleased. He wondered what his fairy looked like in her butterfly wings.

The lounge of the Escoffier was full of people; but right across the room Professor Zircon could see Muriel with cornflowers in her yellow-ashen hair and her simple muslin dress. But she wore the diamonds he had given her, a string of starlight at her neck. How well he remembered that evening! He had taken her into the laboratory and heated up some sugar with sulphuric acid, loving her amazement as it swelled and blackened. "That is carbon now," he had said, "if we could only crystalize it, what splendid diamonds we could have! But we can't --- not to any effect. Diamonds are always found in a kind of blue mud --- I suppose there can't be any here?" leading her to a box full of modelling clay which he used in some of his experiments. And he made her dive and dirty her dear little fingers ever so, before she ran against the necklace. And when they retrieved it quite, and washed it, and he put it round her neck for her very own!

She played in her demure, modest way; not very good, but pleasing enough to people who only wanted an excuse for not having to think sufficiently to talk while they wolfed "foie gras" and watercress, muffins and eclairs, cheesecakes and hot buttered toast. And she seemed to care as little for them as they for her.

### ***The Professor and the Colonel had risen to go. {93}***

"That's my little Muriel --- I call her the Spirit of Salt --- ha! ha! ho!" "A damn nice little bit of fluff --- damn lucky boy!" growled the Colonel, winking at a chorus girl (in two thousand pounds worth of furs) whose salary was thirty shillings a week.

Suddenly the Professor paled. A last glance over his shoulder showed him that a bearded man had risen and was handing a flower to Muriel. And Muriel was blushing and trembling with some emotion too profound to estimate, but clear enough to the analyst.

When a man has detected a thousandth of a grain of atropine in the carcass of a barmaid, he does not hesitate to read the heart of a girl. And as a Government expert he was clothed with official infallibility --- a triple buckler.

He went on casually talking to the Colonel for a few minutes before politeness allowed him to throw himself into a moving taxicab and roar his address at the astonished driver. It was the first time he had come home to an empty house since he had picked up Muriel on an omnibus and carried her off to a discreet Italian restaurant near Sloane Square where a flask of Chianti emptied to the bottom had left not a dreg of discretion.

The arm-chair shocked him. This was the last time that she would sit in it, the false little harlot! The eternal emptiness of things, the unbreakable solitude of life, struck a chill to his marrow. How was he to know that only by uttermost surrender of the self to the Beloved can that curse be broken? {94}

Then a gleam of sanity crossed the bigoted scientific mind of the man. She might be able to explain. But he brushed away the idea. How can a fact ever be upset?

Credulity itself is reason compared to the mind of the logician who has once allowed emotion to infect his brain, who has missed the factor of the personal equation.

The idea returned. So long she had sat there in her childish purity that the conservatism of his hard old brain reacted. It could not be. Things could not change. Yet? In the upshot he was English enough to try her before condemning her, German enough to lay a trap for her in the very nature of that trial.

His consideration passed from judgment to execution, and his face set like a mask. Ultimately he went to a small safe in the wall, took out a half-hoop diamond ring, and dropped it into the coal-scuttle. Reward or punishment! Either the old trick --- or a new one! He turned on his heel and went softly into the laboratory.

Meanwhile Muriel Madox tripped along from the Escoffier in the bright February air. Her heart was very light and very anxious. The incident of the afternoon --- should she tell the Professor? Concealment was foreign to her nature; for the first time in her life she hesitated. How would it affect their relations?

It would be better to think it over, to sleep on it. It never occurred to her for a moment that the Professor might already know. In the end she decided to say nothing; but so absorbed had been her tiny brain in its little problem that {95} she forgot the obvious corollary of removing the flower from her dress.

She was nestled in the arm-chair when the old analyst tiptoed into the room and clapped his hands over her eyes. "Who is it?" said he gaily.

"Why, you're Jack from Alaska, of course," she answered, laughing. "Guess again?" And the child guessed the German Emperor, and Lewis Waller, and everyone else she could think of. "Wrong." "Wrong." "Wrong." "Why," she cried, jumping up and facing

him, "it's Professor Zircon! The last person in the world I should have expected to find here!"

She threw her arms round his neck and called him a "dear silly."

"Well, what's the news, child?"

"No news. I'm so sorry the chief's dead."

"Doesn't matter to me. What a pretty flower in your dress!"

She had an instinct of sudden and terrible danger; and lied instantly. "I bought it for your buttonhole." And she fastened it there.

Professor Zircon called her a sweet, thoughtful fairy, and gave her a kiss. Such a shudder ran through him as rarely stirred his veins. He had some flash of memory, of Judas, perhaps, signalled across the forty years since he had heard the legend of the Gospels at his mother's knee.

"But there is news!" he added gaily. "I'm going to show you my great discovery. I've found out how to make {96} diamonds. Just crystallizing coal, you see; so simple when you know how to do it. Wait a minute! And he fetched a small electric machine from the laboratory and solemnly made it spark in the coal-scuttle. There! he announced triumphantly. Now we'll see if we've managed to crystallize any coal"

So the child began to hunt in the scuttle, and in a few minutes found the ring glittering in its dusty setting, like the eyes of a snake in the jungle.

"Oh, you darling!" she cried. "Oh, you old fraud! You said nothing about making gold!"

"Ah! that's a little accident," replied the Professor. "Discoveries never come singly."

"And is it really for me? All my very own?"

"Who else should it be for, darling?"

"You're a darling sweet boy."

"Run away and wash your hands! I've warmed up your own element for you, you dear little Spirit of Salt!"

She ran gleefully into the laboratory. On the bench stood the basin she had used so often, with the soap and towels neatly at its side. She seized the soap, and plunged both hands into the nearly boiling hydrochloric acid. Then she turned her head to him, her mouth a tragic square, incapable even of uttering even a shriek.

"How will you play the fiddle," screamed Zircon, "with no fingers? How will you play the harlot? I saw you and your lover. There's his flower!" He flung it at her. "But I'm even with you --- Oh! I'm even with you!" And he foamed into a spate of the filthiest abuse.

It broke the spell. Scream after scream broke from her {97} mouth until, choking with their very volume, her voice broke to a strangled yell, and the agony of the acid bit into her soul. She fell on the floor fainting.

"Vile thing!" screamed Zircon, spurning her with his foot. He choked: his brain fell suddenly clear with the lucidity of intellect. He walked into the dining-room, and whistled as he walked. There he sat down. The next move in his infernal revenge was the waking of Muriel, and that might be soon or late. He had not calculated the effect of waiting; his nerves cried out. For the first time he had a glimpse of the doctrine of eternal punishment --- perceived that the resurrection of the body was no necessary

condition. Tortured, he gazed upon the second hand of his watch. He could have sworn it stopped, when it shook and staggered on with the importance of Big Ben, and he realized that his own time-sense was radically upset. He wondered if it was the same with her --- the devil in him gloated.

"A gentleman to see you, sir!" said the butler, opening the door. "He wouldn't give his name!"

"I'll see him," said Zircon, as blithe as a lark. "Show him in!"

In strode the bearded stranger of the afternoon.

"You damned scoundrel!" he addressed the smiling Professor. "So this is where my sister spends her evenings! Be good enough to explain ----" He broke off, for the Professor had thrust both hands deep into his trouser pockets and leant back against the bookcase, laughing, laughing, laughing.

**ALEISTER CROWLEY**

{98}

**A BRIEF ABSTRACT OF THE**

**SYMBOLIC REPRESENTATION**

*OF THE*

**UNIVERSE**

***DERIVED BY DOCTOR JOHN DEE***

**THROUGH THE SKRYING OF**

**SIR EDWARD KELLY**

*PART II*

**THE FORTY-EIGHT CALLS**

{99}



**A.' A.'**

Publication in Class B.

Imprimatur:

N. Fra A.' A.'

### ***THE FORTY-EIGHT CALLS OR KEYS***

"These are Most Solemn Invocations." Use these only after other invocations. Key tablet hath 6 calls, 1 above other 5.

1: Governs generally as a whole the tablet of Union. Use it "first" in all invocations of Angels of that tablet, but not at all with other 4 tablets.

2: Used as an invocation of Angels e h n b representing governance of Spirit in the tablet of Union: also precedes, "in the second place," all invocations of the Key tablet Angels. Not used in invocations of 4 other tablets.

3, 4, 5, 6: Used in invocations of Angels of Tablet of Union, "also" of angels of 4 terrestrial tablets, thus ---

3: Used to invoke Angels of the letters of the line e x a r p.

For those of Tablet ORO as a whole and for the lesser angle of this tablet, which is that of the element itself, viz. i d o i g o. So for others ---

The remaining 12 Keys refer to the remaining lesser angles of the tablets, the order of the elements being Air, Water, Earth, Fire.

Pronounce Elemental language (also called Angelic or Enochian) by inserting the next following Hebrew vowel between consonants, "e.g." e after b (bEth), i after g (gImel), a after d, etc. {101}

### **THE OPENING OF THE PORTAL OF THE**

## VAULT OF THE ADEPTS.

HB:P.R.K.Th. PAROKETH, the Veil of the Sanctuary.  
The Sign of the Rending of the Veil.  
The Sign of the Closing of the Veil.

[Give these.]

Make the Invoking Pentagrams of Spirit.  
In the number 21, in the grand word HB:AHYH;  
In the Name HB:YHShVH, in the Pass Word I.N.R.I.,  
O Spirits of the Tablet of Spirit,

Ye, ye, I invoke!

The sign of Osiris slain!  
The sign of the mourning of Isis!  
The sign of Apophis and Typhon!  
The sign of Osiris Risen!  
L. V. X., Lux. The Light of the Cross.

[Give these.]

In the name of I H V H A L V H V D O Th, I declare that the Spirits of Spirit have been duly invoked.

The Knock 1 --- 4444.

{102}

THE FIRST KEY<<Collation of the various MSS. of these calls has not done away with Various Readings; and there is not enough of the language extant to enable a settlement on general principles. --- ED.>>

OL sonuf vaoresaji, gohu IAD Balata, elanusaha caelazod: sobrazod-ol Roray i ta nazodapesad, Giraa ta maelpereji, das hoel-qo qaa notahoa zodimezod, od comemahe ta nobeloha zodiens; soba tahl ginonupe pereje aladi, das vaurebes obolehe giresam. Casarem ohorela caba Pire: das zodonurenusagi cab: erem ladanahe. Pilahe farezodem zodenurezoda adana gono ladapiel das home-tohe: soba ipame lu ipamis: das sobolo vepe zodomeda poamal, od bogira aai ta piape Piamoel od Vaoan<<Read here Vooan in invocations of the Fallen Spirits.>>! Zodacare, eca, od zodameranu! odo cicale Qaa; zodoreje, lape zodiredo Noco Mada, Hoathahe I A I D A!

86 words in this Enochian Call.

[Invokes the whole Tablet of Spirit.]

## THE FIRST KEY

I REIGN over ye, saith the God of Justice, in power exalted above the Firmament of Wrath, in whose hands the Sun is as a sword, and the Moon as a through thrusting Fire: who measureth your Garments in the midst of my Vestures, and trussed you together as the palms of my hands. Whose seats I garnished with the Fire of Gathering, and

beautified your garments with admiration. To whom I made a law to govern the Holy Ones, and delivered ye a Rod, with the Ark of Knowledge. Moreover you lifted up your voices and swore obedience and faith to him that liveth and triumpheth: {103} whose beginning is not, nor end cannot be: which shineth as a flame in the midst of your palaces, and reigneth amongst you as the balance of righteousness and truth!

Move therefore, and shew yourselves! Open the mysteries of your creation! Be friendly unto me, for I am the Servant of the same your God: the true worshipper of the Highest!

169 words in this English Call.

## THE SECOND KEY

ADAGITA vau-pa-ahe zodonugonu fa-a-ipe salada! Vi-i-vau el! Sobame ial-pereji i-zoda-zodazod pi-adapehe casarema aberameji ta ta-labo paracaleda qo-to lores-el-qo turebesa ooge balatohe! Giui cahisa lusada oreri od micalapape cahisa bia ozodonugonu! lape noanu tarofe coresa tage o-quo maninu IA-I-DON. Torezodu! gohe-el, zodacare eca ca-no-quoda! zodameranu micalazodo od ozadazodame vaurelar; lape zodir IOIAD!

## THE SECOND KEY

CAN the Wings of the Winds understand your voices of Wonder? O you! the second of the First! whom the burning flames have framed in the depth of my Jaws! Whom I have prepared as cups for a wedding, or as the flowers in their beauty for the chamber of Righteousness! Stronger are your feet than the barren stone: and mightier are your voices than the manifold winds! For you are become a building such as is not, save in the Mind of the All-Powerful. {104}

Arise, saith the First: Move therefore unto his servants! Shew yourselves in power, and make me a strong Seer-of-things: for I am of Him that liveth for ever!

[Invokes: The File of Spirit in the Tablet of Spirit.

E --- the Root of the Powers of Air.

H --- the Root of the Powers of Water.

N --- the Root of the Powers of Earth.

B --- the Root of the Powers of Fire.

The Four Aces.]

## THE OPENING OF THE TEMPLE IN THE

GRADE OF 2 Degree = 9 Square

GIVE the Sign of Shu.

[Knock.] Let us adore the Lord and King of Air!

Shaddai El Chai! Almighty and ever-living One, be Thy Name ever magnified in the Life of All. (Sign of Shu.) Amen!

[Make the Invoking Penta- . AHIH.

gram of Spirit Active : AGLA.

in these names: . EXARP.

[Make the Invoking Penta- .

gram of Air in these : IHVH.

names: . ShDI AL ChI.]

And Elohim said Let us make Adam in our own image, after our likeness, and let them have dominion over the fowls of the air.

In the Names of IHVH and of ShDI AL ChI, Spirits of Air, adore your Creator! {105}

[With air-dagger (or other suitable weapon) make the sign of Aquarius.] In the name of RPAL and in the Sign of the Man, Spirits of Air, adore your Creator!

[Make the Cross.] In the Names and Letters of the Great Eastern Quadrangle, Spirits of Air, adore your Creator!

[Hold dagger aloft.] In the Three great Secret Names of God, ORO IBAH AOZPI that are borne upon the Banners of the East, Spirits of Air, adore your Creator!

[Again elevate dagger.] In the Name of BATAIVAH, great King of the East, Spirits of Air, adore your Creator!

In the Name of Shaddai AL Chai, I declare that the Spirits of Air have been duly invoked.

The Knock 333 --- 333 --- 333.

### THE THIRD KEY

MICAMA! goho Pe-IAD! zodir com-selahe azodien biabe os-lon-dohe. Norezodacahisa otafila Gigipahe; vaunud-el-cahisa ta-pu-ime qo-mos-pelehe telocahe; qui-i-inu toltoregi cahisa i cahisaji em ozodien; dasata beregida od torezodul! Ili e-OI balazodareji, od aala tahiranu-os netaabe: daluga vaomesareji elonusa cape-mi-ali vaoresa "cala" homila; cocasabe fafenu izodizodope, od miinoagi de ginetaabe: vaunu na-na-e-el: panupire malapireji caosaji. Pilada noanu vaunalahe balata od-vaoan. Do-o-i-ape mada: goholore, gohus, amiranu! Micama! Yehusozod ca-ca-com, od do-o-a-inu noari mica-olazoda a-ai-om. Casarameji gohia: Zodacare! Vaunigilaji! od im-ua-mar pugo gelapeli Ananael Qo-a-an.

80 words in this Enochian Call. {106}

### THE THIRD KEY

BEHOLD! saith your God! I am a circle on whose hands stand Twelve Kingdoms. Six are the seats of living breath: the rest are as sharp Sickles, or the Horns of Death.

Wherein the creatures of Earth are and are not, except (in) mine own hands; which sleep and shall rise!

In the First I made ye stewards, and placed ye in twelve seats of government: giving unto every one of you power successively over the 456 true ages of time: to the intent that from the highest vessels and the corners of your governments you might work my Power, pouring down the fires of Life and increase continually on the earth. Thus you are become the skirts of Justice and Truth.

In the name of the same your God, lift up, I say, yourselves!

Behold! His mercies flourish, and (His) Name is become mighty among us. In whom we say: Move! Descend! and apply yourselves unto us as unto the partakers of His Secret Wisdom in your Creation.

167 words in this English Call.

[Invokes: Exarp; the whole Tablet of Air.  
The angle of Air of Air.  
The Prince of the Chariot of the Winds. {107}

## **THE OPENING OF THE TEMPLE IN THE**

GRADE OF 3 Degree = 8 Square

GIVE the Sign of Auramoth.

[Knock.] Let us adore the Lord and King of Water!

Elohim Tzabaoth! Elohim of Hosts!

Glory be to the Ruach Elohim which moved upon the Face of the Waters of Creation!

*AMEN!*

[Make the Invoking . AHIH.

Pentagram of Spirit: AGLA.

Passive and pro- :

nounce these names:. HCOMA.]

[Make the Invoking .

Pentagram of Water : AL.

and pronounce: . ALHIM TzBAVTh.]

And Elohim said: Let us make Adam in Our image; and let them have dominion over the Fish of the Sea! In the Name of A L, Strong and Powerful, and in the name of ALHIM TzBAVTh, Spirits of Water, adore your Creator!

[Make Sigil of Eagle with cup.] In the name of GBRIAL and in the sign of the Eagle, Spirits of Water, adore your Creator!

[Make cross with cup.] In all the Names and Letters of the Great Quadrangle of the West, Spirits of Water, adore your Creator!

[Elevate cup.] In the three great Secret Names of God MPH ARSL GAIOL that are borne upon the Banners of the West, Spirits of Water, adore your Creator! {108}

[Elevate cup.] In the Name of RAAGIOSEL, great King of the West, Spirits of Water, adore your Creator!

In the name of Elohim Tzabaoth, I declare that the Spirits of Water have been duly invoked.

The Knock. 1 --- 333 --- 1 --- 333.

## THE FOURTH KEY

OTAHIL elasadi babaje, od dorepaha gohol: gi-cahisaje auauago coremepe “peda,” dasonuf vi-vau-di-vau? Casaremi oeli “meapeme” sobame agi coremepo carep-el: casaremeji caro-o-dazodi cahisa od vaugeji; dasata ca-pi-mali cahisa ca-pi-ma-on: od elonusahinu cahisa ta el-o “calaa.” Torezodu nor-quasahi od fe-caosaga: Bagile zodir e-na-IAD: das iod apila! Do-o-a-ipe quo-A-AL, zodacare! Zodameranu obelisonugi resat-el aaf nor-mo-lapi!

## THE FOURTH KEY

I HAVE set my feet in the South, and have looked about me, saying: are not the thunders of increase numbered 33, which reign in the second Angle?

Under whom I have placed 9639: whom none hath yet numbered, but One; in whom the Second Beginnings of Things are and wax strong, which also successively are the Numbers of Time: and their powers are as the first 456.

Arise! you sons of Pleasure! and visit the earth: for I am the Lord your God; which is and liveth (for ever)! In the name of the Creator, move! and shew yourselves as {109} pleasant deliverers, that you may praise him among the sons of men!

[Invokes: hcoma; the whole tablet of Water.

The Angle of Water of Water.

The Queen of the Thrones of Water.]

## THE OPENING OF THE TEMPLE IN THE

GRADE OF 1 Degree = 10 Square

GIVE the Sign of the God SET fighting.

Purify with Fire and Water, and announce “The Temple is cleansed.”

[Knock.] Let us adore the Lord and King of Earth!

Adonai ha Aretz, Adonai Melekh, unto Thee be the Kingdom, the Sceptre, and the Splendour: Malkuth, Geburah, Gedulah, The Rose of Sharon and the Lily of the Valley, Amen!

[Sprinkle Salt before Earth tablet.] Let the Earth adore Adonai!

[Make the Invoking Hexagram of Saturn.]

[Make the Invoking Pentagram of . AHIH.

Spirit Passive, and pronounce: AGLA.

the Names: . NANTA.]

[Make the Invoking Pentagram of .

Earth, and pronounce this : ADNI MLK.].

Name: .

And Elohim said: Let us make Man in Our own image; and let them have dominion over the Fish of the Sea and over the Fowl of the Air; and over every creeping thing that {110} creepeth upon the Earth. and the Elohim created AT-h-ADAM: in the image of the Elohim created They them; male and female created They them. In the Name of ADNI MLK, and of the Bride and Queen of the Kingdom; Spirits of Earth, adore your Creator!

[Make the Sign of Taurus.] In the Name of AVRIAL, great archangel of Earth, Spirits of Earth, adore your Creator!

[Make the Cross.] In the Names and Letters of the Great Northern Quadrangle, Spirits of Earth, adore your Creator!

[Sprinkle water before Earth Tablet.] In the three great secret Names of God, MOR, DIAL, HCTGA, that are borne upon the Banners of the North, Spirits of Earth, adore your Creator!

[Cense the Tablet.] In the name of IC-ZOD-HEH-CA, great king of the North, Spirits of Earth, adore your Creator!

In the Name of Adonai Ha-Aretz, I declare that the Spirits of Earth have been duly invoked.

The Knock. 4444 --- 333 --- 22 --- 1.

## THE FIFTH KEY

SAPAHE zodimii du-i-be, od noasa ta qu-a-nis, adarocahe dorepehal caosagi od faonutas peripesol ta-be-liore. Casareme A-me-ipezodi na-zodaretahe “afa;” od dalugare zodizodope zode-lida caosaji tol-toregi; od zod-cahisa esiasache El ta-vi-vau; od iao-d tahlada das hubare “pe-o-al;” soba coremeffa cahisa ta Ela Vaulasa od Quo-Co-Casabe. Eca niisa od darebesa quo-a-asa: fetahe-ar-ezodi od beliora; ia-ial eda-nasa cicalesa; bagile Ge-iad I-el! {111}

## THE FIFTH KEY

The mighty sounds have entered into the third angle, and are become as olives in the Olive Mount; looking with gladness upon the earth, and dwelling in the brightness of the Heavens as continual Comforters.

Unto whom I fastened 19 Pillars of Gladness, and gave them vessels to water the earth with her creatures; and they are the brothers of the First and Second, and the beginning of their own seats, which are garnished with 69,636 ever-burning lamps: whose numbers are as the First, the Ends, and the Contents of Time.

Therefore come ye and obey your creation: visit us in peace and comfort: conclude us receivers of your mysteries: for why? Our Lord and Master is the All-One!

[Invokes: Nanta; the whole tablet of Earth.

The angle of Earth of Earth.

### ***The Princess of the Echoing Hills, the Rose*** of the Palace of Earth.]

## THE OPENING OF THE TEMPLE IN THE

GRADE OF 4 Degree = 7 Square

GIVE the Sign of Thoum-aesh-neith.

[Knock.] Let us adore the Lord and King of Fire!

Tetragrammaton Tzabaoth! Blessed be Thou! The Leader of Armies is Thy Name!  
AMEN! {112}

[Make the Invoking Pentagram of. AHIH.

Spirit Active, and pronounce: AGLA.

the Names: . BITOM.]

[Make the Invoking Pentagram of . ALHIM

Fire, and pronounce: : IHVH TzBAVTh.

[Make the sign of Leo with censer (or other suitable weapon).] In the name of MIKAL, archangel of Fire, Spirits of Fire, adore your Creator!

[Make the Cross.] In the Names and Letters of the Great Southern Quadrangle, Spirits of Fire, adore your Creator!

[Elevate censer.] In the three Secret names of God, OIP TEAA PDOCE, that are born upon the banners of the South, Spirits of Fire, adore your Creator!

[Lower and lift censer.] In the Name of EDELPERNA, great King of the South, Spirits of Fire, adore your Creator!



In the Name of IHVH TzBAVTh, I declare that the Spirits of Fire have been duly invoked.

The Knock. 333 --- 1 --- 333.

## THE SIXTH KEY

GAHE sa-div cahisa “em,” micalazoda Pil-zodinu, sobam El haraji mir babalonu od obeloce samevelaji, dalagare malapereji ar-caosaji od “acame” canale, sobola zodare fa-beliareda caosaji od cahisa aneta-na miame ta Viv od Da. Daresare Solpetahе-bienu. Be-ri-ta od zodacame ji-mi-calazodo: sob-ha-atahe tarianu luia-he od ecarinu MADA Qu-a-a-on! {113}

## THE SIXTH KEY

THE Spirits of the fourth angle are Nine, Mighty in the Firmament of Waters: whom the First hath planted, a torment to the wicked and a garland to the righteous: giving unto them fiery darts to vanne the earth, and 7699 continual workmen, whose courses visit with comfort the earth; and are in government and continuance as the Second and the Third ---

Therefore hearken unto my voice! I have talked of you, and I move you in power and presence, whose works shall be a song of honour, and the praise of your God in your Creation!

[Invokes: bitom; the whole tablet of Fire.

### *The Angle of Fire of Fire*

The Lord of the Flame and the Lightning,  
the King of the Spirits of Fire.]

## THE SEVENTH KEY

RA-ASA isalamanu para-di-zoda oe-cari-mi aao iala-pire-gahe Qui-inu. Enai butamonu od inoasa “ni” pa-ra-diala. Casaremeji ujeare cahirelanu, od zodonace lucifatianu, caresa ta vavale-zodirenu tol-hami. Soba lonudohe od nuame cahisa to Da o Desa vo-ma-dea od pi-beliare itahila rita od miame ca-ni-quola rita! Zodacare! Zodameranu! Iecarimi Quo-a-dahe od I-mica-ol-zododa aaiome. Bajirele papenore idalu-gama elonusahi-od umapelifa vau-ge-ji Bijil-IAD! {114}

## THE SEVENTH KEY

THE East is a house of Virgins singing praises among the flames of the first glory wherein the Lord hath opened his mouth; and they are become 28 living dwellings in whom the strength of man rejoiceth; and they are apparelled with ornaments of

brightness, such as work wonders on all creatures. Whose kingdoms and continuance are as the Third and Fourth, strong towers and places of comfort, the Seats of Mercy and Continuance. O ye Servants of Mercy, Move! Appear! Sing praises unto the Creator; and be mighty amongst us. For that to this remembrance is given power, and our strength waxeth strong in our Comforter!

[Invokes the Angle of Water of Air in the tablet of Air

The Queen of the Thrones of Air.]

## THE EIGHTH KEY

BAZODEMELO i ta pi-ripesonu olanu Na-zodavabebe “ox.” Casaremeji varanu cahisa vaugeji asa berameji balatoha: goho IAD. Soba miame tarianu ta lolacis Abaivoninu od azodiajiere riore. Irejila cahisa da das pa-aox busada Caosago, das cahisa od ipuranu telocahe cacureji o-isalamahe lonucaho od Vovina carebafé? NIISO! bagile avavago gohon. NIISO! bagile momao siaionu, od mabezoda IAD oi asa-momare poilape. NIIASA! Zodameranu ciaosi caosago od belioresa od coresi ta a beramiji. {115}

## THE EIGHTH KEY

THE Midday, the first is as the third Heaven made of 26 Hyacinthine Pillars, in whom the Elders are become strong, which I have prepared for mine own Righteousness, saith the Lord: whose long continuance shall be as bucklers to the Stooping Dragon, and like unto the harvest of a Widow. How many are there which remain in the Glory of the Earth, which are, and shall not see Death until the House fall and the Dragon sink? Come away! for the Thunders (of increase) have spoken. Come away! for the Crowns of the Temple and the Robe of Him that is, was, and shall be, crowned, are divided! Come forth! Appear! to the terror of the Earth, and to our comfort, and to the comfort of such as are prepared.

The Angle of Earth of Air in the tablet of Air.

### ***The Princess of the Rushing Winds, the Lotus of the***

Palace of Air.

## THE NINTH KEY

MICAOLI beranusaji perejela napeta ialapore, das barinu efafaje “Pe” vaunupeho olani od obezoda, soba-ca upaahe cahisa tatanu od taranenu balie, alare busada so-bolunu od cahisa hoel-qo ca-no-quodi “cial.” Vaunesa aladonu mom caosago ta insa olalore ginai limelala. Amema cahisa sobra madarida zod cahisa! Ooa moanu cahisa avini darilapi caosajinu: od butamoni pareme zodumebi canilu. Dazodisa etahamezoda cahisa dao, od mireka ozodola cahisa pidiai Colalala. Ul ci {116} ninu a sobame ucime. Bajile? IAD BALATOHE cahirelanu pare! NIISO! od upe ofafafe; bajile a-cocasahe icoresaka a uniji beliore.

## THE NINTH KEY

A MIGHTY guard of Fire with two-edged swords flaming (which have eight Vials of wrath for two times and a half, whose wings are of wormwood and of the marrow of salt), have set their feet in the West, and are measured with their 9996 ministers.

These gather up the moss of the Earth as the rich man doth his Treasure. Cursed are they whose iniquities they are! In their eyes are mill-stones greater than the earth, and from their mouths run seas of blood. Their heads are covered with diamonds, and upon their heads are marble stones.<<v.l. "Upon their hands are marble sleeves.">> Happy is he on whom they frown not. For why? The Lord of Righteousness rejoiceth in them! Come away, and not your Vials: for that the time is such as requireth Comfort.

The Angle of Fire of Air in the tablet of Air,

The Lord of the Winds and Breezes; the King of the Spirits of Air.

## THE TENTH KEY

CORAXO cahisa coremepe, od belanusa Lucala azodiazodore paebe Soba iisononu cahisa uirequo "ope" copehanu od racalire maasi bajile caosagi; das yalaponu dosiji od basajime; od ox {117} ex dazodisa siatarisa od salaberoxa cynuxire faboanu. Vaunala cahisa conusata das "daox" cacasa ol Oanio yore vohima ol jizodyazoda od eoresa cocasaji pelosi molui das pajeipe, laraji same darolanu matorebe cocasaji emena. El pataralaxa yolaci matabe nomiji mononusa olora jinayo anujelareda. Ohyo! ohyo! ohyo! ohyo! ohyo! ohyo! noibe Ohyo! caosagonu! Bajile madarida i zodiropo cahiso darisapa! NIISO! caripe ipe nidali!

## THE TENTH KEY

THE Thunders of Judgment and Wrath are numbered and are harboured in the North, in the likeness of an Oak whose branches are 22 nests of lamentation and weeping laid up for the earth: which burn night and day, and vomit out the heads of scorpions and live Sulphur mingled with poison. These be the thunders that, 5678 times in the twenty-fourth part of a moment, roar with a hundred mighty earthquakes and a thousand times as many surges, which rest not, neither know any<<v.l. "Any echoing time between.">> time here. One rock bringeth forth a thousand, even as the heart of man doth his thoughts. Woe! Woe! Woe! Woe! Woe! Woe! Yea, Woe be to the Earth, for her iniquity is, was, and shall be great. Come away! but not your mighty sounds!

The Angle of Air of Water in the tablet of Water.

The Prince of the Chariot of the Waters. {118}

## THE ELEVENTH KEY

OXIAYALA holado, od zodirome “O” coraxo das zodiladare raasyo. Od vabezodire cameliaxa od bahala: NIISO! sala-manu telocahe! Casaremanu hoel-qo, od ti ta zod cahisa soba coremefa i ga. NIISA! bagile aberameji nonusape. Zoda-care eca od Zodameranu! odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA!

## THE ELEVENTH KEY

THE mighty Seat groaned, and there were five Thunders that flew into the East. And the Eagle spake and cried aloud: Come away from the House of Death! And they gathered themselves together and became (those) of whom it is measured, and it is as They are, whose number is 31. Come away! For I have prepared (a place) for you. Move therefore, and shew yourselves! Unveil the mysteries of your Creation. Be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest.

The Angle of Earth of Water, in the tablet of Water.

The Princess of the Waters, the Lotus of the Palace of the Floods.

## THE TWELFTH KEY

NONUCI dasonuf Babaje od cahisa “ob” hubaio tibibipe: alalare ataraahe od ef! Darix fafenu “mianu” ar Enayo ovoid! Soba dooainu aai i VONUPEHE. Zodacare, gohusa, od Zodameranu. Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA! {119}

## THE TWELFTH KEY

O YE that range in the South and are the 28 Lanterns of Sorrow, bind up your girdles and visit us! bring down your train 3663 (servitors), that the Lord may be magnified, whose name amongst ye is Wrath. Move! I say, and shew yourselves! Unveil the mysteries of your Creation. Be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of Fire of Water, in the tablet of Water

The Lord of the Waves and the Waters, the King of the Hosts of the Sea.

## THE THIRTEENTH KEY

NAPEAI Babajehe das berinu “vax” ooaona larinuji vonupehe doalime: conisa olalogi oresaha das cahisa afefa. Micama isaro Mada od Lonu-sahi-toxa, das invaumeda aai Jirosabe. Zodacare od Zodameranu. Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA.

### THE THIRTEENTH KEY

O YE Swords of the South, which have 42 eyes to stir up the wrath of Sin: making men drunken which are empty: Behold the Promise of God, and His Power, which is called amongst ye a bitter sting! Move and Appear! unveil the mysteries of your Creation, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of Air of Earth, in the tablet of Earth.

The Prince of the Chariot of Earth. {120}

### THE FOURTEENTH KEY

NORONI bajihie pasahasa Oiada! das tarinuta mireca “ol” tahila dodasa tolachame caosago “h”omida: das berinu orocahe “quare:” Micama! Bial’ Oiad; aisaro toxa das ivame aai Bala-tima. Zodacara od Zodameranu! Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA.

### THE FOURTEENTH KEY

O YE Sons of fury, the Daughters of the Just One! that sit upon 24 seats, vexing all creatures of the Earth with age, that have 1636 under ye. Behold! The voice of God; the promise of Him who is called amongst ye Fury or Extreme Justice. Move and shew yourselves! Unveil the mysteries of your Creation; be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest!

The Angle of Water of Earth, in the tablet of Earth.

The Queen of the Thrones of Earth.

### THE FIFTEENTH KEY

ILASA! tabaanu li-El pereta, casaremanu upaahi cahisa “dareji;” das oado caosaji oresacore: das omaxa monasasi Baeouibe od emetajisa laiadix. Zodacare od Zodameranu! Odo cicale Qaa. Zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA. {121}

### THE FIFTEENTH KEY

O THOU, the Governor of the first Flame, under whose wings are 6739; that weave the Earth with dryness: that knowest the Great Name “Righteousness,” and the Seal of Honour. Move and Appear! Unveil the mysteries of your creation; be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest!

The Angle of Fire of Earth, in the tablet of Earth.

## ***The Lord of the Wide and Fertile Land, the King of the***

Spirits of Earth.

### **THE SIXTEENTH KEY**

ILASA viviala pereta! Salamanu balata, das acaro odazodi busada, od belioraxa balita: das inusi caosaji lusadanu “emoda:” das ome od taliobe: darilapa iehe ilasa Mada Zodilodarepe. Zoda-care od Zodameranu. Odo cicale Qaa: zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA.

### **THE SIXTEENTH KEY**

O THOU second flame, the House of Justice, which hast thy beginning in glory and shalt comfort the Just: which walkest upon the Earth with 8763 feet, which understand and separate creatures! Great art thou in the God of Stretch forth and Conquer. Move and appear! Unveil the mysteries {122} of your Creation; be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of Air of Fire, in the tablet of Fire.

The Prince of the Chariot of Fire.

### **THE SEVENTHEENTH KEY**

ILASA dial pereta! soba vaupaahē cahisa nanuba zodixalayo dodasihe od berinuta “faxisa” hubaro tasataxa yolasa: soba lad “i” Vonupehe o Uonupehe: aladonu dax ila od toatare! Zoda-care od Zodameranu! Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA.

### **THE SEVENTHEENTH KEY**

O THOU third Flame! whose wings are thorns to stir up vexation, and who hast 7336 living lamps going before Thee: whose God is “Wrath in Anger”: Gird up thy loins and hearken! Move and Appear! Unveil the mysteries of your Creation; be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of Water of Fire, in the tablet of Fire.

The Queen of the Thrones of Flame.

### **THE EIGHTEENTH KEY**

ILASA micalazoda olapireta ialpereji beliore: das odo Busadire Oiad ouoaresa caosago: casaremeji Laiada “eranu” {123} berinutasa cafafame das invemeda aqoso adoho Moz,

od maof-fasa. Bolape como belioreta pamebeta. Zodacare od Zoda-meranu! Odo cicale Qaa. Zodoreje, lape zodiredo Noco Mada, hoathahe IAIDA.

## THE EIGHTEENTH KEY

O THOU mighty Light and burning Flame of Comfort! that unveilest the Glory of God to the centre of the Earth, in whom the 6332 secrets of Truth have their abiding, that is called in thy kingdom "Joy" and not to be measured. Be thou a window of comfort unto me! Move and Appear! Unveil the mysteries of your Creation, be friendly unto me, for I am the servant of the same your God, the true worshipper of the highest.

The Angle of Earth of Fire, in the tablet of Fire.

### ***The Princess of the Shining Flame, the Rose of the***

Palace of Fire.

## MARK WELL!

THESE first 18 calls are in reality 19; that is, 19 in the Celestial Orders; but with us the first table hath no call, and can have no call, seeing that it is of the Godhead. Thus, then, with us hath it the number of 0, though with them that of 1. (Even as the first key of the ROTA hath the number 0.)

After this follow the calls or keys of the Thirty Aires or AEthyrs: which are in substance similar, though, in the name of the AEthyrs, diversified. {124}

The titles of the Thirty AEthyrs whose dominion extendedth in  
ever-widening circles without and beyond the Watch

Towers of the Universe

["The first is Outermost"]

1	LIL	16	LEA
2	ARN	17	TAN
3	ZOM	18	ZEN
4	PAZ	19	POP
5	LIT	20	KHR
6	MAZ	21	ASP
7	DEO	22	LIN
8	ZID	23	TOR
9	ZIP	24	NIA
10	ZAX	25	VTI
11	ICH	26	DES
12	LOE	27	ZAA
13	ZIM	28	BAG
14	UTA	29	RII
15	OXO	30	TEX

## THE CALL OR KEY OF THE THIRTY AETHYRS

MADARIATZA das perifa LIL<<Or other Aire as may be willed.>> cahisa macaolazoda saanire caosago od fifisa balzodizodarasa laida. Nonusa gohulime: Micama adoianu MADA faoda beliorebe, soba ooaona cahisa luciftias peripesol, das aberaasasa nonusafe netaaibe caosaji od tilabe adapehaheta damepelozoda, tooata nonusafe jimicalazodoma larasada tofejilo marebe yareryo IDOIGO<<This name may be appropriately varied with the Aire.>>; od {125} torezodulape yaodafe gohola, Caosaga, tabaoreda saanire, od caharisateosa yorepoila tiobela busadire, tilabe noalanu paida oresaba, od dodaremeni zodayolana. Elazodape tilaba pare-meji peripesatza, od ta qurelesata booapisa. Lanibame oucaho sayomepe, od caharisateosa ajitoltorenu, mireca qo tiobela lela. Tonu paomebeda dizodalamo asa pianu, od caha-risateosa ajila-tore-torenu paracahe a sayomepe. Coreda-zodizoda dodapala od fifalazoda, lasa manada, od faregita bamesa omaoasa. Conisabera od auauotza tonuji oresa; catabela noasami tabejesa leuitahemonuji. Vanucahi ome-petilabe oresa! Bagile? Mooobe OL coredazodizoda. El capimao itzomatzipe, od cacocasabe gosaa. Bajilenu pii tianuta a babalanuda, od faoregita teloca uo uime.

Madariiatza, torezodu!!! Oadariatza orocaha aboaperi! Tabaori periazoda aretabasa! Adarepanu coresata dobitza! Yolacame periazodi arecoazodiore, od quasabe qotinuji! Ripire paaotzata sagacore! Umela od peredazodare cacareji Aoiveae coremepeta! Torezodu! Zodacare od Zodameranu, asapeta sibesi butamona das surezodasa Tia balatanu. Odo cicale Qaa, od Ozodazodama pelapeli IADANAMADA!

#### THE CALL OR KEY OF THE THIRTY AETHYRS

O YE Heavens which dwell in the first Air, yea are mighty in the parts of the Earth, and execute the Judgment of the Highest! Unto you it is said: Behold the Face of your God, the beginning of Comfort, whose eyes are the brightness of the Heavens, which provided you for the Government of the Earth, and her unspeakable variety, furnishing you with a power of understanding to dispose all things according to {126} the Providence of Him that sitteth on the Holy Throne, and rose up in the Beginning, saying: The Earth, let her be governed by her parts, and let there be Division in her, that the glory of her may be always drunken, and vexed in itself. Her course, let it run with the Heavens; and as an handmaid let her serve them. One season, let it confound another, and let there be no creature upon or within her the same. All her members, let them differ in their qualities, and let there be no one Creature equal with another. The reasonable Creatures of the Earth, and Men, let them vex and weed out one another; and their dwelling-places, let them forget their Names. The work of man and his pomp, let them be defaced. His buildings, let them become Caves for the beasts of the Field! Confound her understanding with darkness! For why? it repenteth me that I have made Man. One while let her be known, and another while a stranger: because she is the bed of an Harlot, and the dwelling-place of him that is fallen.

O ye Heavens, arise! The lower heavens beneath you, let them serve you! Govern those that govern! Cast down such as fall. Bring forth with those that increase, and destroy the rotten. No place let it remain in one number. Add and diminish until the stars be numbered. Arise! Move! and appear before the Covenant of His mouth, which



He hath sworn unto us in His Justice. Open the Mysteries of your Creation, and make us partakers of THE UNDEFINED KNOWLEDGE.

Finished are the Calls or Keys.

{127}

The Three Mighty Names of God

***Almighty coming forth from***

The Thirty AEthyrs

THE First Name ---

***L A Z o d a P e L a M e D a Z o d a Z O D a Z o d I L a -***  
***Z o d U O L a T a Z o d a P e K A L a T a N u V a D a Z -***  
***o d a B e R e T a .***

The Second Name ---

***I R O A I A E I I A K O I T a X E A E O H e S I O I -***

***I T E A A I E .***

The Third Name ---

***L a N u N u Z o d a T a Z o d O D a P e X a H E M -***  
***A O A N u N u P e R e P e N u R A I S A G I X a .***

Ended are the Forty-eight Calls or Keys.

{128}

***STEPNEY***

“(Audi alteram partem)”

LEONIDAS had hundreds to hold Thermopylae;

So had good Sir Richard Grenville, the tiger of the sea

Horatius had two comrades, and Rome and all its gods.

We are worth the three together, if you come to talk of odds!

For a day we held up London, and the cursed robber crew,

Though they were fifteen hundred, and we were only two.

All day we fought the cowards, that dared not break the door.  
They had soldiers and policemen, all the tools of modern war,  
With their field-gun and their Maxim and the rifle and the  
shell;

***But they skulked with Winston Churchill, or we'd sent a few  
to hell!***

They hid themselves and volleyed, did the braves of Waterloo,

They were only fifteen hundred, and Fritz and I were two.

All day we fought the cowards, the Saxon and the Scot;

We gave them Hell and Tommy, as we answered shot for shot,

Till a bullet found its billet, and poor Fritz lay dead at last.

Then I lit the pile of shavings, nailed our colours to the mast.

Ay! we left the red flag flying, the red flag of fire that flew,

Though they were fifteen hundred, and we were only two. {129}

And beneath that glorious banner, in its folds of gold and red, I fought on (the lonely  
battle!) by the body of my dead.

***And the cowards still hung trembling, and the smoke poured  
hot and high,***

The brave black flag of Anarchy, a portent in the sky!

Ay! we left the black flag flying, as behoves a man to do,

For they were fifteen hundred, and we were only two.

And the banner of destruction wraps me round with glory  
and awe ---

***Here's a last clip of brave bullets for the bastard hounds of  
law!***

***And here's a health to Freedom, and may man defend the  
right!***

And the red flag golds me closer --- I have fought the last good  
fight.

We died, we died unconquered --- 'tis the triumph of the true:

Though they were fifteen hundred, and we were only two.

{130}

## THE TELL-TALE HEART

ADAPTED FROM THE STORY OF E. A. POE

***BY***

**ALEISTER CROWLEY**

{131}

### ***PERSONS OF THE PLAY***

JACK ADAMS, "a youth (of some" 30 "years)"

MARTIN MEYER, "an old man (of some" 60 "years)"

CLARK, "a neighbour (of some" 45 "years)"

### ***A POLICE SERGEANT "and" TWO CONSTABLES***

COSTUMES: "Twenty years ago --- the persons being just above"

"working men in social condition"

### **PROPERTIES REQUIRED**

"Old-fashioned safe"

"Coppers for Jack"

"Bags of "treasure," objects d'art, etc., for safe and cache"

"Shutters and bars for windows"

"Glasses, etc., and drinks (in Cupboard)"

## ***“Lantern, practicable dark”***

“Grocers’ Calendars and other suitable decorations”

### THE TELL-TALE HEART

“The” SCENE “represents the interior of a cottage of some pretensions, though poorly furnished.”

[“The” CURTAIN “rises” --- MARTIN “knocks the ashes from his long churchwarden pipe on table J.” --- JACK “sitting on table.”]

MARTIN. I think I’ll go round to the Blue Cow, Jack, for my night-cap. [“Going, turns: hand on” JACK’S “shoulder.”] I’ve been thinking, lad, we must all die, and them as is old thinks a mort about it, Jack! --- never fear. I’ve been thinking, lad, Jack Adams has been a son to me, and more than a son.

JACK. Why, no! Father, it’s me that is glad you bid me call you so.

MARTIN. More than a son, and a kind, kind son, lad! Thinks I, I’ll see Lawyer Brown to-morrow, and tie up my little bit so that no one shall touch it after me but my dear lad, Jack Adams.

JACK. No, no, Father! we’ll talk o’ that this twenty years hence. Will you take the lantern, Father? the nights are main dark.

MARTIN. Ay, lad, I will; [“turns away:” JACK’S “whole manner changes, and” HE “follows” MARTIN “with a furtive look of hate.” MARTIN “gets and lights lantern; when” HE “turns,” JACK “is again all smiles”] --- and do you see to the shutters. I hear a-many {133} tales o’ robbers; ‘twere not so when I were young, lad. The world gets worse as we get older, Jack.

JACK. Nonsense, Father, they won’t attack “us.” Don’t the village know how I half-choked the life [HE “makes a murderous gesture, so violent that the” OLD MAN “shrinks”] out of Bagstock, that was torturing the stray dog?

MARTIN. Ay, lad, and well it served the brute. I’m off now, Jack, you’re a strong lad and a brave, but these nasty robbers have weapons, we must be careful, main careful.

JACK. Only one night-cap, Father!

MARTIN. Ay, lad --- I’m thinking a drop ‘ud do ye good now, Jack. A week and more ye’ve not been yourself altogether --- though this I will say, never a kinder lad breathed than my dear lad, Jack Adams, this last week. Affliction purifies, ay, it purifies; if ye’re

out o' sorts yourself, why, you're kinder to others, makes ye lean on them, like --- there's a blessing to everything, lad, depend on it, a blessing hidden in every mortal thing.

JACK. Never fear, Daddy Martin. I've slept ill lately, but I know I'll sleep sound to-night.

MARTIN. Ay, Jack.

["Exits" L.

JACK. ["Makes quite sure that the door is shut, then comes to footlights. Sits on floor and laughs silently --- then listens intently as if" HE "heard something --- his surprise grows almost into fear --- then he starts laughing again" --- HE "produces furtively a razor and runs his thumb cautiously along the edge --- looks at the door and gnashes his teeth --- then his manner changes and he laughs openly and struts proudly about."] What do I want with his money? I'm rich, rich, incalculably rich. Why, I've only to say the word and all the {134} people would bow down to me. The richest man in the world! Think of it! I'll do wonderful things. I'll buy the Tower of London for poor old Martin, dear old boy. On my soul, I love him like a father. ["A pause."] What was it now? I've forgotten --- I knew a minute ago. However did the idea strike me? Such a beautiful idea. Aha! Aha! ["Manner again changes to intensely furtive hate inspired by horror."] It is his eye --- that pale blue filmy eye. It is like the eye of a vulture. My blood runs cold. I will cut it out; the blood will run warm all over me. I shall bathe in it. I shall never shiver again. Oh no! the blood of the old is bitter chill. But it shall not look at me, glazing over till it almost dies --- I hate you, hate you, hate you! [HE "walks about."] Seven nights --- seven long nights! have I waited for my chance to 'stinguish its glare --- in his blood --- in his blood --- in his blood! ["Stumbling over a shutter," HE "recovers normal manner."] Ah! the robbers, we must keep out the robbers. [HE "bars and shuts the windows, quite normally."] Dear old Daddy, to rob him they'd have to walk across me. ["Feels his muscle --- business."] And now I'll get to bed.

["Exits" R.

["Re-enter" MARTIN., L., "who locks and bolts the door most carefully after him."]

MARTIN. Is it all right, lad? Are you gone to bed?

JACK. ["Off."] Ay, ay, Father, all's well. Call if you need me.

MARTIN. Good-night, lad; God bless ye, Jack!

JACK. ["Off."] Good-night, Father! and pleasant dreams.

[MARTIN "goes and tests all the fastenings of the shutters, bars and so on. Then goes to safe and brings out" {135} "various precious pieces of silver and gold, china and the like" --- HE "fondles and admires these, puts them back, locks up, crosses to cache with utmost furtiveness, opens same, pulls out sacks of gold coin, plays with them."]

MARTIN. They'll never discover old Martin Meyer's cache, I warrant. Oh, the beautiful gold! When I was a young man I was fond of the kisses of beautiful women; did ever a pair of lips touch me as softly as the soft bright gold? ["Laughs softly and gladly."] How it trickles over my hands! Sweetest caresses ever I knew, and not a pennyweight rubbed off the beautiful minted money for it all. Ah! [HE "listens."] Nothing! Nothing! But I mustn't be caught like this: old Martin Meyer must be very careful.

[HE "replaces the sacks, and closes the cache. Then goes to bed, undresses, gets in, adjusts a large night-cap, and puts out the lights."]

["Loudly."] Good-night, Jack! the door's always open: if you hear robbers, run in, my lad, and serve 'em as you serve that brute of a Bagstock.

JACK. ["Off --- very sleepy."] Good-night. All right, Father, never fear.

MARTIN. Good-night.

JACK. ["Off --- fainter."] Goo'-nigh'!

[MARTIN "composes himself to sleep. A pause. Then the door slowly, slowly opens. Audience can see" JACK "crouching behind and pushing

in with infinite caution" HE "carries a dark lantern. This goes on for a long while; at last he warily puts his head in, withdraws it, and again puts it in slightly advanced, with" {136} "lantern forward.

He is seen to be smiling grimly to himself." HE "is half round the corner of the half-open door, and very warily puts out his right hand to open the ray of the lantern." HE "stops repeatedly to listen during all this time. His thumb slips on the fastening of the lantern, and the latter swings against the door, making a startling clatter." MARTIN "springs up in bed, crying loudly"] ---

MARTIN. Who's there?

["A long pause; presently" MARTIN "gives a slight groan of abject terror." BOTH "remain absolutely still. Another long pause. Then" JACK "again tries to open the lantern with infinite stealth; at last a single tiny dim ray shoots out and throws Martin's eye into startling brilliance. Another long pause, but" JACK "should endeavour without the slightest movement to let the audience guess that he hears something. At length, with a wild yell, he throws open the lantern" --- full light on stage --- and darts into the room." MARTIN shrieks once only and very loudly." JACK "drags" MARTIN "to the floor, and pulls the heavy mattress over him, pressing it down with hideous laughter, though all the time he listens, as if to hear the beating of" MARTIN'S "heart." HE "puts his ear to the mattress. At last, with a laugh of satisfaction, he removes the mattress and examines the corpse, ear to heart."]

JACK. Dead. Stone dead. Stone dead. Stone dead.

[HE "looks around --- in France," MARTIN "will have disappeared from under the bedding by a trap door and left" {137} "a dummy." JACK "will cut out the eyes of this dummy with his razor; they will bleed horribly." HE "will make appropriate remarks --- but in England he simply looks round, then"] ---

JACK. Now to conceal the body; aha! I have it. ["With a chisel" HE "lifts up the three planks and puts the body under the floor, replacing the planks." He "smooths over the place, looks for and collects dust, and sprinkles it evenly over; re-makes bed, etc."] Safe! safe for ever from that vulture eye of blue. Safe! ["A distant church clock strikes eleven."] To bed! No more long watches to distract me. No more waiting to catch that evil, filmy eye, casting its vulture curses on me. How I shall sleep! shall sleep!

["A loud knocking outside, L." --- JACK "startled --- then with a look of infinite cunning" HE "smiles"] --- Safe! safe! ["Goes to door, L."]

A VOICE: ["Off --- muffled --- several half audible words ending "Meyer."]

JACK. Old Meyer's gone into the country. ["With sudden alarm."] Isn't he at the Blue Cow?

VOICE. ["Angrily and loudly."] Open the door at once, or we must break it down. I don't wish to disturb you, Mr. Adams, but I think it's only right to say ----

["Confused voices interrupt." JACK "undoes the bolts."]

JACK. Certainly, certainly, neighbour, glad to see you. I was half asleep when you knocked, and woke up main cross, as the saying is. [THEY "file in."] Why, sergeant, come in! What's happened now? Robbery? Not here, while "I'm" guardian. Remember Bagstock, sergeant? Ha! Ha! Ha! {138} Come in, Warren; come in, Anderson; a cold night; we'll have a drop of something to warm us by and by.

["More and more at his ease."]

SERGEANT. Why, the fact is, Mr. Adams, neighbour Clark here heard a dreadful cry in the cottage, and ----

JACK. Ha! Ha! Clark, you're a funny fellow. It's no joke to me, though, for the fact is I had the most awful dream ----

SERGEANT. And so you shrieked, of course. Strikes me, neighbour Clark, you've found a pretty mare's nest.

CLARK. But where's old Meyer? I swear I saw him come in less than half an hour ago.

JACK. I tell you he's not here. Why don't you look for him, you dear old muddlehead?

SERGEANT. Why, yes, Mr. Adams, that seems the simplest way.

JACK. Just take a note first of all of what the burglars have done, Sergeant. Three large patent safes carried bodily away --- shutters broken --- ["Goes and rattles them"] -- - Room in disorder --- ["Pulls the bedclothes on to the floor"] --- Part of the swag lying on the floor --- shows the burglars were disturbed in their nefarious occupation. [HE "scatters some coppers about."] Murdered body of Meyer up the chimney --- go and

look, Clark, don't be scared, they did the job thoroughly --- he won't bite you! "My" murdered body --- where shall I hide "my" murdered body, eh? ["The" POLICE "roar with laughter, louder and louder, and" CLARK "looks more and more sheepish."] Oh! you'll find that in my room, I should think: run along.

[HE "pushes" THEM "through door, R."] Sorry I can't help you look for it --- I must get that ale. {139}

["Goes to cupboard and brings ale and glasses. Seeing himself alone, he whispers, Safe! Safe! dropping into the furtive, gleeful manner.

Then suddenly" HE "seems to listen intently. All this time the others are heard off, talking and laughing." HE "goes R, shuts door, goes to place where corpse is, listens with ear to floor. With great terror, rising to his knees."]

JACK. It "is" --- it "is" --- low, slow, and solemn, but it "is" --- again --- again! God! Great God! they will hear! ["Voices louder, returning." JACK "resumes his jolly manner and shuffles about, pouring out the ale."]

["Re-enter" OTHERS.

JACK. Well, did you find it all as I said?

SERGEANT. Neighbour Clark, you'll not hear the last o' this for many a long year. ["Goes to table. Drinking bus."]

1<sup>ST</sup> CONSTABLE. Burglars! ho! ho! ho!

2<sup>ND</sup> CONSTABLE. Murder! ha! ha! ha

SERGEANT. Here's to your health, Mr. Adams!

JACK. Yours, neighbour Clark; no offence, man, no offence. ["Aside"] Louder, louder! they will hear it.

CLARK. Well, I'm sure ----

SERGEANT. Never be sure! The first great rule of a good officer.

JACK. What? What? I say no --- ["louder"] --- I say no! Know your own mind and stick to it. Let's have a song --- ha, what do you say? "A policeman's life is not a happy one"?

SERGEANT. Why, it's no trouble; it's well worth coming across to talk to such a good fellow, and drink a glass of ale like this.

JACK. Have some more! Sing, somebody --- Clark, you sing. {140}

CLARK. Why, it's main late.

SERGEANT. Cheer up, neighbour Clark, we all make our mistakes.

JACK. ["Louder."] I say no! I never make a mistake. I never --- sing, I say!

SERGEANT. You sing, Mr. Adams, a lovely voice you've got. Give us the Harvest Song.



JACK. ["Still louder."] There isn't a song. There isn't a harvest. It rained --- rained --- rained --- tap --- tap --- ["shouts."] You're a liar. The sun shone, there wasn't a sound, not a sound.

[THEY "begin to look surprised."

CLARK. ["Aside to Sergeant."] He's been a bit excited-like these last few days --- and the ale's main good. Don't seem to notice him!

SERGEANT. ["Aside to" CLARK.] Right, very right, neighbour Clark.

[JACK "starts to sing, cannot remember the words, sings anything --- very loud --- shuffles the chair about, knocks it at last on floor with ever-increasing din. The" OTHERS "go on chatting and laughing." JACK "at last exhausts himself." HE "assumes his furtive suspicious manner --- they take no notice, but laugh even louder." JACK "observes them keenly --- throws up his arms, rushes to" SERGEANT "and grips his shoulder, dragging him to G. --- shrieks."]

JACK. Villains! dissemble no more! I admit the deed! tear up the planks! here! here! ["By G."] It is the beating of his hideous heart!

**CURTAIN.**

{141}

*SORITES*

MY finger-nails grow on my fingers, and My fingers are fixed firmly to my hand. It is my hand that terminates my arm, And that sticks to my shoulder like a charm. My shoulder is a portion of my trunk. I hope no prostitute, however drunk, Would end the shocking sequence. Yet we find, Even in England, men of evil mind, Pornographers who love obscene details, Shameless enough to mention finger-nails.

{142}

## A DESCRIPTION OF

### THE CARDS OF THE TAROT

WITH THEIR ATTRIBUTIONS; INCLUDING A

### METHOD OF DIVINATION BY THEIR USE

“All divination resembles an attempt by a man born blind to obtain sight by getting blind drunk.”

FRA. P.

{143}

{Illustration facing page 145 described:

This is a figure in the shape of an Ankh, with symbols about and upon the form. The loop is a series of four concentric bands like the Rose cross, about a central circle. The central circle is quartered by a vertical Greek cross. This cross has a dot in the center and is marked “Red on white.” The ring just about this circle is divided by radial segments into three chambers, with one centered at top; clockwise from top, the chambers are marked: “Bright pale yellow”, “Glowing orange scarlet”, “Deep blue”. The next ring outward is divided into seven chambers, one to bottom, and marked clockwise from 1 o'clock: “Violet”, “Indigo”, “Blue”, “Emerald Green”, “Yellow”, “Orange”, “Red”. The next ring outward is divided into twelve chambers, division at top and bottom with six to either side; clockwise from 1 o'clock: “Crimson”, “Violet”, “Indigo”, “Blue”, “Green blue”, “Emerald Green”, “Green Yellowish”, “Yellow Greenish”, “Amber”, “Orange”, “Red Orange”, “Scarlet”. The outer ring is interrupted at the bottom by a segment to match the continuation of the sloping lower sides of the lower upright, the base of this segment is defined not by the ring but by the upper portion of two diagonals drawn from the inner angles of the cross. This five-sided semi-regular figure is further divided within by two crossed lines emanating from the upper corners and extending across the center to the midpoints of the lower sides. In the four chambers resulting are these color abbreviations, clockwise from top: “Blk” (for black), “Russ” (for russet), “Cit'n” (for citrine), “Olive”. To either side of this section, on the band itself, is written “white merging into grey”. In the top of this outermost ring are these letters in the “Theban Alphabet”: u r h --- signifying the “Angel” or “God of Tarot”, HRU.

The left arm of the Ankh has from left to right: the symbol of Scorpio (the “M” style, not the Eagle as noted in text), a cup, the words “Deep Blue; Symbols in yellow”. The right arm of the Ankh has from left to right: “the words “Red; symbols in Green”, a lotus wand, the symbol of Leo.

The basal upright of the Ankh has these in the lower half only, from bottom upward: the symbol of Aquarius, an upright sword in style of the Solomonick Key, the words "Yellow; symbols in Violet.

There are markings and symbols outside the shape of the Ankh: Upper left corner: "L-I-F-E-" above a large "T". Upper right corner: "V-I-T-A-" above a large "A". To left of base: large "O". To right of base: large "P". Below base: "B-I-O-S-" just above the caption "THE COMPLETE SYMBOL OF THE TAROT". The large letters spell "TARO" in Greek capitals ( GR: Tau-Alpha-Rho-Omicron).

In the wedges defined by the lower sides of the cross-arms and the base upright sides: to left an upright pentagram with the dot-in-circle Sun symbol in its pentagonal center. To right the same, but with a crescent moon, horns to right.

There is a very small semi-italic note at the lower right, below all else: "[ "To face p." 145" }

## **A DESCRIPTION OF**

### **THE CARDS OF THE TAROT**

*H R U*

### **THE GREAT ANGEL**

is

set over the operations of the Secret Wisdom

GR:Alpha chi-alpha-iota Omega

### ***The First and the Last***

"WHAT thou seest, write in a book, and send it unto the Seven Abodes which be in Aushiah."

"And I saw in the Right Hand of Him that Sate upon the Throne a Book, sealed with Seven Seals."

"Who is worthy to open the book, and to loose the Seals thereof?"

S.Y.M.B.O.L.A.

Ankh

## THE FRONTISPIECE

CONSISTS of a Crux Ansata, which is a form of the Rosy Cross. One arm is scarlet, with the symbols of Leo and the Wand in emerald green. Another is blue with Eagle and Cup in orange. {145} A third is yellow, with Aquarius and Dagger in violet.

The last is in the four colours of Malkuth, with Pentacle and Taurus in black.<<WEH NOTE: last mentioned is not shown in the illustration.>>

Ring is white, having at the top the Name of the Great Angel P Scorpio h{Theban}<<WEH NOTE: Probably a typo, for the Theban letters at top of Ankh, but it might be intentional.>> H U A; below cross-bar are Pentagrams, one enclosing Sol and the other enclosing Luna.

The whole space in the ring contains the Rose of 22 Petals bearing the Names of the 22 Keys<<WEH NOTE: Names not shown on the illustration.>>. In the centre a white circle, and a red cross of four equal arms.

About the whole symbol are the words ---

L.I.F.E. B.I.O.S. V.I.T.A.,

and the letters ---

T. A. P. O., Tarot.

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## THE TITLES OF THE SYMBOLS

1. THE Ace of Wands is called the Root of the Powers of Fire.
2. The Ace of Cups is called the Root of the Powers of Water.
3. The Ace of Swords is called the Root of the Powers of Air.
4. The Ace of Pentacles is called the Root of the Powers of Earth.
5. The Knight of Wands is "The Lord of the Flame and Lighting: the King of the Spirits of Fire."
6. The Queen of Wands is "The Queen of the Thrones of Flame."

7. The King of Wands is "The Prince of the Chariot of Fire."
8. The Knave of Wands is "The Princess of the Shining Flame: the Rose of the Palace of Fire."
9. The Knight of Cups is "The Lord of the Waves and the Waters: the King of the Hosts of the Sea."
10. The Queen of Cups is "The Queen of the Thrones of the Waters."
11. The King of Cups is "The Prince of the Chariot of the Waters."
12. The Knave of Cups is "The Princess of the Waters: the Lotus of the Palace of the Floods." {147}
13. The Knight of Swords is "The Lord of the Wind and the Breezes: the King of the Spirits of Air."
14. The Queen of Swords is "The Queen of the Thrones of Air."
15. The King of Swords is "The Prince of the Chariot of the Winds."
16. The Knave of Swords is "The Princess of the Rushing Winds: the Lotus of the Palace of Air."
17. The Knight of Pentacles is "The Lord of the Wide and Fertile Land: the King of the Spirits of Earth."
18. The Queen of Pentacles is "The Queen of the Thrones of Earth."
19. The King of Pentacles is "The Prince of the Chariot of Earth."
20. The Knave of Pentacles is "The Princess of the Echoing Hills: the Rose of the Palace of Earth."

NO.	CARD	LORD OF	DECAN	IN
21.	5 of Wands . . .	Strife . . . . .	Saturn	Leo
22.	6 " " . . .	Victory . . . . .	Jupiter	Leo
23.	7 " " . . .	Valour . . . . .	Mars	Leo
24.	8 " Pentacles . . .	Prudence . . . . .	Sun	Virgo
25.	9 " " . . .	Material Gain . . . . .	Venus	Virgo
26.	10 " " . . .	Wealth . . . . .	Mercury	Virgo
27.	2 " Swords . . .	Peace restored . . . . .	Moon	Libra
28.	3 " " . . .	Sorrow . . . . .	Saturn	Libra
29.	4 " " . . .	Rest from Strife. . . . .	Jupiter	Libra
30.	5 " Cups . . .	Loss in Pleasure. . . . .	Mars	Scorpio

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NO.	CARD	LORD OF	DECAN	IN
31.	6 " " . . .	Pleasure . . . . .	Sun	Scorpio
32.	7 " " . . .	Illusionary Success . . . . .	Venus	Scorpio
33.	8 " Wands . . .	Swiftness . . . . .	Mercury	Sagittarius
34.	9 " " . . .	Great Strength . . . . .	Moon	Sagittarius
35.	10 " " . . .	Oppresion . . . . .	Saturn	Sagittarius
36.	2 " Pentacles . . .	Harmonious Change . . . . .	Jupiter	Capricorn
37.	3 " " . . .	Material Works . . . . .	Mars	Capricorn

38.	4	"	"	. . .	Earthly Power . . .	Sun	Capricorn
39.	5	"	Swords . .		Defeat . . .	Venus	Aquarius
40.	6	"	"	. . .	Earned Success . . .	Mercury	Aquarius
41.	7	"	Swords . .		Unstable Effort . . .	Moon	Aquarius
42.	8	"	Cups . .		Abandoned Success . .	Saturn	Pisces
43.	9	"	Cups . .		Material Happiness . .	Jupiter	Pisces
44.	10	"	"	. . .	Perfected Success . .	Mars	Pisces
45.	2	"	Wands . .		Dominion . . .	Mars	Aries
46.	3	"	"	. . .	Established Strength . .	Sun	Aries
47.	4	"	"	. . .	Perfected Work . . .	Venus	Aries
48.	5	"	Pentacles .		Material Trouble. . .	Mercury	Taurus
49.	6	"	"	. . .	Material Success. . .	Moon	Taurus
50.	7	"	"	. . .	Success unfulfilled . .	Saturn	Taurus
51.	8	"	Swords . .		Shortened Force . . .	Jupiter	Gemini
52.	9	"	"	. . .	Despair and Cruelty . .	Mars	Gemini
53.	10	"	"	. . .	Ruin . . .	Sun	Gemini
54.	2	"	Cups . .		Love . . .	Venus	Cancer
55.	3	"	"	. . .	Abundance . . .	Mercury	Cancer
56.	4	"	"	. . .	Blended Pleasure. . .	Moon	Cancer

<<WEH NOTE: In the above table, entries 30 - 32 were marked Virgo by typo. This has been corrected to Scorpio.>>

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THE TWENTY-TWO KEYS OF THE BOOK	LETTER ATTRI- BUTION
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57. 0. The Foolish

Man . .	The Spirit of	Aleph	Air
GR:Alpha-iota-theta-eta-rho			

58.	1.	The Magician . .	The Magus of Power . .	Bet	Mercury
-----	----	------------------	------------------------	-----	---------

59.	2.	The High Priestess.	The Priestess of the Silver Star. .	Gimel	Moon
-----	----	---------------------	-------------------------------------	-------	------

60.	3.	The Empress . .	The Daughter of the Mighty Ones . .	Dalet	Venus
-----	----	-----------------	-------------------------------------	-------	-------

61.	4.	The Emperor . .	Sun of the Morning, chief among the Mighty . .	Heh	Aries
-----	----	-----------------	--	-----	-------

62.	5.	The Hierophant . .	The Magus of the Eternal . .	Vau	Taurus
-----	----	--------------------	------------------------------	-----	--------

63.	6.	The Lovers . .	The Children of the Voice; the Oracles of the Mighty Gods . .	Zain	Gemini
-----	----	----------------	---	------	--------

64.	7.	The Chariot . .	The Child of the		
-----	----	-----------------	------------------	--	--

Powers of the  
Waters; the Lord  
of the Triumph  
of Light . . . Chet Cancer

65. 11. Fortitude . . . The Daughter of  
the Flaming  
Sword . . . Tet Leo

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THE TWENTY-TWO KEYS OF THE BOOK	LETTER BUTION	ATTRI-
------------------------------------	------------------	--------

66. 9. The Hermit . . . The Magus of the Voice of Power, the Prophet of the Eternal. . . Yod	Virgo
---	-------

67. 10. The Wheel . . . The Lord of the of Fate . . . Forces of Life . . . Koph	Jupiter
--	---------

68. 8. Justice. . . The Daughter of the Lords of Truth: the Ruler of the Balance . . . Lamed	Libra
---	-------

69. 12. The Hanged . . . The Spirit of Man . . . the Mighty Waters . . . Mem	Water
--	-------

70. 13. Death . . . The Child of the Great Trans- formers: the Lord of the Gates of Death . . . Nun	Scorpio
---	---------

71. 14. Temperance . . . The Daughter of the Reconcilers: the Bringer- Forth of life . . . Samekh	Sagittarius
--	-------------

72. 15. The Devil . . . The Lord of the Gates of Matter: the Child of the Forces of Time . . . Ayin	Capricorn
--	-----------

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THE TWENTY-TWO KEYS OF THE BOOK	LETTER BUTION	ATTRI-
------------------------------------	------------------	--------

73. 16. The Blasted . . . The Lord of the Tower . . . Hosts of the	
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Mighty . . . Peh Mars

74. 17. The Star . The Daughter of  
the Firmament,  
the dweller be-  
tween the Waters Tzaddi Aquarius

75. 18. The Moon . The Ruler of Flux  
and Reflux: the  
Child of the  
Sons of the  
Mighty . . . Qof Pisces

76. 19. The Sun . The Lord of the  
Fire of the  
World . . . Resh Sun

77. 20. The Judg- The Spirit of the  
ment . Primal Fire . Shin Spirit and Fire

78. 21. The Uni- The Great One of  
verse . the Night of  
Time. . . Taw Earth and Saturn

Such are the Titles of the  
Abodes or Atouts of Thooth;  
of the  
Mansions of the House of  
my

*FATHER.*

{152}

The Descriptions of the Seventy-eight Symbols  
of this Book {"T" in a circle, composed of two white bars}; together with  
their meanings.

## OF THE ACES

FIRST in order and importance are the Four Aces, representing the Force of the Spirit, acting in, and binding together, the Four Scales of each Element: and answering to the Dominion of the Letters of the Name in the Kether of each. They represent the Radical Forces.

The Four Aces are said to be placed on the North Pole of the Universe wherein they revolve, governing its revolution; and ruling as the connecting link between Yetzirah and the Material Plane or Universe.



I

## THE ROOT OF THE POWERS OF FIRE

### “Ace of Wands”

A WHITE Radiating Angelic Hand, issuing from clouds, and grasping a heavy club, which has three branches in the colours, and with the sigils, of the scales. The Right- and Left-hand branches end respectively in three Flames, and the Centre one in four Flames: thus yielding Ten: the Number of the Sephiroth. Two-and-twenty leaping Flames, or Yodh, {153} surround it, answering to the Paths; of these, three fall below the Right branch for Aleph, Men, and Shin, seven above the Central branch for the double letters; and between it and that of the Right twelve: six above and six below about the Left-hand branch. The whole is a great and flaming Torch. It symbolizes Force --- strength, rush, vigour, energy, and it governs, according to its nature, various works and questions.

It implies Natural, as opposed to Invoked, Force.

I

## THE ROOT OF THE POWERS OF THE WATERS

### “*Ace of Cups or Chalices*”

A WHITE Radiant Angelic Hand, issuing from clouds, and supporting on the palm thereof a cup, resembling that of the Stolistes.

From it rises a fountain of clear and glistening water: and sprays falling on all sides into clear calm water below, in which grow Lotuses and Water-lilies. The great Letter of the Supernal Mother is traced in the spray of the Fountain.

It symbolizes Fertility --- productiveness, beauty, pleasure, happiness, etc.

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III

## THE ROOT OF THE POWERS OF THE AIR

### “Ace of Swords”

A WHITE Radiating Angelic Hand, issuing from clouds, and grasping the hilt of a sword, which supports a White Radiant Celestial Crown; from which depend, on the right, the olive branch of Peace; and on the left, the palm branch of suffering.

Six Vaus fall from its point. It symbolizes “Invoked,” as contrasted with Natural Force: for it is the Invocation of the Sword. Raised upward, it invokes the Divine crown of Spiritual Brightness, but reversed it is the Invocation of Demonic Force; and becomes a fearfully evil symbol. It represents, therefore, very great power for good or evil, but invoked; and it also represents whirling Force, and strength through trouble. It is the affirmation of Justice upholding Divine Authority; and it may become the Sword of Wrath, Punishment, and Affliction.

## **IV**

### **THE ROOT OF THE POWERS OF THE EARTH**

“Ace of Pentacles”

A WHITE Radiant Angelic Hand, holding a branch of a Rose Tree, whereon is a large Pentacle, formed of Five concentric circles. The Innermost Circle is white, charged with {155} a red Greek Cross. From this White Centre, Twelve Rays, also white, issue: these terminate at the circumference, making the whole something like an Astrological figure of the Heavens.

It is surmounted by a small circle, above which is a large white Maltese Cross, and with two white wings.

Four Crosses and two buds are shewn. The Hand issueth from the Clouds as in the other three cases.

It represents materiality in all senses, good and evil: and is, therefore, in a sense, illusionary: it shows material gain, labour, power, wealth, etc.

### **THE SIXTEEN COURT, OR ROYAL CARDS**

“The Four Kings”

THE Four Kings, or “Figures mounted on steeds,” represent the Yodh forces of the Name in each Suit: the Radix, Father and commencement of Material Forces, a force in which all the others are implied, and of which they form the development and completion. A force swift and violent in its action, but whose effect soon passes away, and therefore symbolized by a Figure on a Steed riding swiftly, and clothed in complete Armour.

Therefore is the knowledge of the scale of the King so necessary for the commencement of all magical working. {156}

#### “The Four Queens”

are seated upon Thrones; representing the Forces of the He of the Name in each suit; the Mother and bringer-forth of Material Forces: a force which develops and realizes that of the King: a force steady and unshaken, but not rapid, though enduring. It is therefore symbolized by a Figure seated upon a Throne: but also clothed in Armour.

#### “The Four Princes”

These Princes are Figures seated in Chariots, and thus borne forward. They represent the Vau Forces of the Name in each suit: the Mighty Son of the King and Queen, who realizes the influence of both scales of Force. A Prince, the son of a King and Queen, yet a Prince of Princes, and a King of Kings: an Emperor whose effect is at once rapid (though not so swift as that of the Queen) and enduring. It is, therefore, symbolized by a Figure borne in a Chariot, and clothed in Armour. Yet is his power vain and illusionary, unless set in Motion by his Father and Mother.

#### “The Four Princesses”

are the Knaves of the Tarot Pack; The Four Princesses or figures of Amazons, standing firmly of themselves: neither riding upon Horses, nor seated upon Thrones, nor borne in {157} Chariots. They represent the forces of the He final of the Name in each suit, completing the Influences of the other scales: The mighty and potent daughter of a King and Queen: a Princess powerful and terrible: a Queen of Queens --- an Empress --- whose effect combines those of the King, Queen, and Prince, at once violent and permanent; therefore symbolized by a Figure standing firmly by itself, only partially draped, and having but little Armour; yet her power existeth not, save by reason of the others: and then indeed it is mighty and terrible materially, and is the Throne of the Forces of the Spirit.

Woe unto whomsoever shall make war upon her, when thus established!

## **THE SPHERES OF INFLUENCE OF THE**

## ***COURT CARDS OF THE TAROT PACK***

THE Princesses rule the Four Parts of the Celestial Heavens which lie around the north Pole, and above the respective Cherubic Signs of the Zodiac, and they form the Thrones of the Powers of the Four Aces.

The twelve cards, the Four Kings, Queens and Princes rule the dominion of the Celestial Heavens, between the realm of the Four Princesses and the Zodiac, as is hereafter shewn. And they, as it were, link together the signs. {158}

## V

THE LORD OF THE FLAME AND THE LIGHT-

NING; THE KING OF THE SPIRITS OF FIRE

“Knight”<<Note that the Kings are now called Knights, and the Princes are now called Kings. This is unfortunate, and leads to confusion; the Princes may be called Emperors without harm. Remember only that the horsed figures refer to the Yod of Tetragrammaton, the charioted figures to the Vau.>> “of Wands”

A WINGED Warrior riding upon a black horse with flaming mane and tail: the horse itself is not winged. The rider wears a winged helmet (like the old Scandinavian and Gaulish helmet) with a Rayed Crown, a corslet of scale-mail and buskins of the same, and a flowing scarlet mantle. Above his helmet, upon his curass, and on the shoulder-pieces and buskins, he wears as a crest a winged black horse's head. He grasps a club with flaming ends, somewhat similar to that in the symbol of the Ace of Wands, but not so heavy, and also the sigil of his scale is shown; beneath the rushing feet of his steed are waving flames and fire. He is active --- generous --- fierce --- sudden --- impetuous.

If ill dignified, he is evil-minded --- cruel --- bigoted --- brutal. He rules the celestial heavens from above the Twentieth Degree of Scorpio to the First Two Decans of Sagittarius: and this includes a part of the Constellation Hercules. (Hercules is always represented with a Club.)

Fire of Fire King of the Salamanders.

## VI

THE QUEEN OF THE THRONES OF FLAME

“Queen of Wands”

A CROWNED queen with long red-golden hair, seated upon a Throne, with steady flames beneath. She wears a corslet and buskins of scale-mail, which latter her robe discloses. Her arms are almost bare. On cuirass and buskins are leopard's heads winged, and the same symbol surmounteth her crown. At her side is a couchant

leopard on which her hands rest. She bears a long wand with a very heavy conical head. The face is beautiful and resolute.

Adaptability, steady force applied to an object, steady rule, great attractive power, power of command, yet liked notwithstanding. Kind and generous when not opposed.

If ill dignified, obstinate, revengeful, domineering, tyrannical, and apt to turn against another without a cause.

She rules the heavens from above the last Decan of Pisces to above the 20 Degree of Aries: including thus a part of Andromeda.

Water of Fire Queen of the Salamanders.

## **VII**

### **THE PRINCE OF THE CHARIOT OF FIRE**

“King of Wands”

A KINGLY Figure with a golden, winged crown, seated on a chariot. He has large white wings. One wheel of his chariot {160} is shewn. He wears corslet and buskins of scale armour decorated with a winged lion's head, which symbol also surmounts his crown. His chariot is drawn by a lion. His arms are bare, save for the shoulder-pieces of the corslet, and he bears a torch or fire-wand, somewhat similar to that of the Zelator Adeptus Minor. Beneath the chariot are flames, some waved, some salient.

Swift, strong, hasty; rather violent, yet just and generous; noble and scorning meanness.

If ill dignified --- cruel, intolerant, prejudiced and ill natured.

He rules the heavens from above the last Decan of Cancer to the second Decan of Leo; hence he includes most of Leo Minor.

Air of Fire

Prince and Emperor of Salamanders.

## **VIII**

### **THE PRINCESS OF THE SHINING FLAME;**

### **THE ROSE OF THE PALACE OF FIRE**

“Knave of Wands”

A VERY strong and beautiful woman with flowing red-gold hair, attired like an Amazon. Her shoulders, arms, bosom and knees are bare. She wears a short kilt reaching to the knee. Round her waist is a broad belt of scale-mail; narrow at the sides; broader in

front and back; and having a winged tiger's head in front. She wears a Corinthian-shaped helmet and crown with a long plume. It also is surmounted by a {161} tiger's head, and the same symbol forms the buckle of her scale-mail buskins. A mantle lined with tiger's skin falls back from her shoulders. Her right hand rests on a small golden or brazen altar ornamented with ram's heads and with Flames of Fire leaping from it. Her left hand leans on a long and heavy club, swelling at the lower end, where the sigil is placed; and it has flames of fire leaping from it the whole way down; but the flames are ascending. This club or torch is much longer than that carried by the King or Queen. Beneath her firmly placed feet are leaping Flames of Fire.

Brilliance, courage, beauty, force, sudden in anger or love, desire of power, enthusiasm, revenge.

If ill dignified, she is superficial, theatrical, cruel, unstable, domineering.

She rules the heavens over one quadrant of the portion around the North Pole.

Earth of Fire

Princess and Empress of the Salamanders.

Throne of the Ace of Wands.

## ***IX***

THE LORD OF THE WAVES AND THE WATERS;

### **THE KING OF THE HOSTS OF THE SEA**

"Knight of Cups"

A BEAUTIFUL, winged, youthful Warrior with flying hair, riding upon a white horse, which latter is not winged. His general equipment is similar to that of the Knight of Wands, {162} but upon his helmet, cuirass and buskins is a peacock with opened wings. He holds a cup in his hand, bearing the sigil of the scale. Beneath his horse's feet is the sea. From the cup issues a crab.

Graceful, poetic, Venusian, indolent, but enthusiastic if roused.

Ill dignified, he is sensual, idle and untruthful.

He rules the heavens from above 20 Degree of Aquarius to 20 Degree of Pisces, thus including the greater part of Pegasus.

Fire of Water King of Undines and Nymphs.

## ***X***

### **THE QUEEN OF THE THRONES OF**

## **THE WATERS**

### **“Queen of Cups”**

A VERY beautiful fair woman like a crowned Queen, seated upon a throne, beneath which is flowing water wherein Lotuses are seen. Her general dress is similar to that of the Queen of Wands, but upon her crown, cuirass and buskins is seen an Ibis with opened wings, and beside her is the same bird, whereon her hand rests. She holds a cup, wherefrom a crayfish issues. Her face is dreamy. She holds a lotus in the hand upon the Ibis.

She is imaginative, poetic, kind, yet not willing to take much trouble for another. Coquettish, good-natured and underneath a dreamy appearance. Imagination stronger than {163} feeling. Very much affected by other influences, and therefore more dependent upon dignity than most symbols.

She rules from 20 Degree Gemini to 20 Degree Cancer.

Water of Water Queen of Nymphs or Undines.

## ***XI***

### ***THE PRINCE OF THE CHARIOT OF***

## **THE WATERS**

### **“King of Cups”**

A WINGED Kingly Figure with winged crown seated in a chariot drawn by an eagle. On the wheel is the symbol of a scorpion. The eagle is borne as a crest on his crown, cuirass and buskins. General attire like King of Wands. Beneath his chariot is the calm and stagnant water of a lake. His armour resembles feathers more than scales. He holds in one hand a lotus, and in the other a cup, charged with the sigil of his scale. A serpent issues from the cup, and has its head tending down to the waters of the lake. He is subtle, violent, crafty and artistic; a fierce nature with calm exterior. Powerful for good or evil but more attracted by the evil if allied with apparent Power or Wisdom.

If ill dignified, he is intensely evil and merciless.

He rules from 20 Degree Libra to 20 Degree Scorpio.

Air of Water

Prince and Emperor of Nymphs or Undines. {164}

## ***XII***

### **THE PRINCESS OF THE WATERS; THE LOTUS**

## **OF THE PALACE OF THE FLOODS**

“Knave of Cups”

A BEAUTIFUL Amazon-like figure, softer in nature than the Princess of Wands. Her attire is similar. She stands on a sea with foaming spray. Away to her right a Dolphin. She wears as a crest a swan with opening wings. She bears in one hand a lotus, and in the other an open cup from which a turtle issues. Her mantle is lined with swansdown, and is of thin floating material.

Sweetness, poetry, gentleness and kindness. Imaginative, dreamy, at times indolent, yet courageous if roused.

When ill dignified she is selfish and luxurious.

She rules a quadrant of the heavens around Kether.

Earth of Water

Princess and Empress of the Nymphs or Undines

Throne of the Ace of Cups.

**XIII**

THE LORD OF THE WINDS AND THE BREEZES:

THE KING OF THE SPIRITS OF AIR

“Knight of Swords”

A WINGED Warrior with crowned Winged Helmet, mounted upon a brown steed. His general equipment is {165} as that of the Knight of Wands, but he wears as a crest a winged six-pointed star, similar to those represented on the heads of Castor and Pollux the Dioscuri, the twins Gemini (a part of which constellation is included in his rule). He holds a drawn sword with the sigil of his scale upon its pommel. Beneath his horse's feet are dark-driving stratus clouds.

He is active, clever, subtle, fierce, delicate, courageous, skilful, but inclined to domineer. Also to overvalue small things, unless well dignified.

If ill dignified, deceitful, tyrannical and crafty.

Rules from 20 Degree Taurus to 20 Degree Gemini.

Fire of Air

King of the Sylphs and Sylphides.

**XIV**



## THE QUEEN OF THE THRONES OF AIR

“Queen of Swords”

A GRACEFUL woman with wavy, curling hair, like a Queen seated upon a Throne and crowned. Beneath the Throne are grey cumulus clouds. Her general attire is as that of the Queen of Wands, but she wears as a crest a winged child's head. A drawn sword in one hand, and in the other a large, bearded, newly severed head of a man.

Intensely perceptive, keen observation, subtle, quick and confident: often persevering, accurate in superficial things, graceful, fond of dancing and balancing. {166}

If ill dignified, cruel, sly, deceitful, unreliable, though with a good exterior.

Rules from 20 Degree Virgo to 20 Degree Libra.

Water of Air

Queen of the Sylphs and Sylphides.

## XV

### *THE PRINCE OF THE CHARIOT OF THE WINDS*

“King of Swords”

A WINGED King with Winged Crown, seated in a chariot drawn by Arch Fays, represented as winged youths very slightly dressed, with butterfly wings: heads encircled by a fillet with a pentagram thereon: and holding wands surmounted by pentagrams, the same butterfly wings on their feet and fillets. General equipment as the King of Wands: but he bears as a crest a winged angelic head with a pentagram on the brows. Beneath the chariot are grey nimbus clouds. His hair long and waving in serpentine whirls, and whorl figures compose the scales of his armour. A drawn sword in one hand; a sickle in the other. With the sword he rules, with the sickle he slays.

Full of ideas and thoughts and designs, distrustful, suspicious, firm in friendship and enmity; careful, observant, slow, over-cautious, symbolizes GR:Alpha and GR:Omega; he slays as fast as he creates. {167}

If ill dignified: harsh, malicious, plotting; obstinate, yet hesitating; unreliable.

Rules from 20 Degree Capricorn to 20 Degree Aquarius.

Air of Air

Prince and Emperor of the Sylphs and Sylphides.

## XVI

### THE PRINCESS OF THE RUSHING WINDS:

## THE LOTUS OF THE PALACE OF AIR

“Knave of Swords”

AN AMAZON figure with waving hair, slighter than the Rose of the Palace of Fire. Her attire is similar. The Feet seem springy, giving the idea of swiftness. Weight changing from one foot to another and body swinging around. She is a mixture of Minerva and Diana: her mantle resembles the AEGis of Minerva. She wears as a crest the head of the Medusa with serpent hair. She holds a sword in one hand; and the other rests upon a small silver altar with grey smoke (no fire) ascending from it. Beneath her feet are white clouds.

Wisdom, strength, acuteness; subtlety in material things: grace and dexterity.

If ill dignified, she is frivolous and cunning.

She rules a quadrant of the heavens around Kether.

Earth of Air

Princess and Empress of the Sylphs and Sylphides.

Throne of the Ace of Wands. {168}

## XVII

THE LORD OF THE WIDE AND FERTILE LAND;

THE KING OF THE SPIRITS OF EARTH

“Knight of Pentacles”

A DARK Winged Warrior with winged and crowned helmet: mounted on a light brown horse. Equipment as the Knight of Wands.

The winged head of a stag or antelope as a crest. Beneath the horse's feet is fertile land with ripened corn. In one hand he bears a sceptre surmounted by a hexagram: in the other a Pentacle like that of the Zelator Adeptus Minor.

Unless very well dignified he is heavy, dull, and material. Laborious, clever, and patient in material matters.

If ill dignified, he is avaricious, grasping, dull, jealous; not very courageous, unless assisted by other symbols.

Rules from above 20 Degree of Leo to 20 Degree of Virgo.

Fire of Earth King of Gnomes.

## XVIII

## THE QUEEN OF THE THRONES OF EARTH

“Queen of Pentacles”

A WOMAN of beautiful face with dark hair; seated upon a throne, beneath which is dark sandy earth. One side of her face is light, the other dark; and her symbolism is best {169} represented in profile. Her attire is similar to that of the Queen of Wands: but she bears a winged goat's head as a crest. A goat is by her side. In one hand she bears a sceptre surmounted by a cube, and in the other an orb of gold.

She is impetuous, kind; timid, rather charming; great-hearted; intelligent, melancholy; truthful, yet of many moods.

If ill dignified she is undecided, capricious, changeable, foolish.

She rules from 20 Degree Sagittarius to 20 Degree Capricorn.<<WEH NOTE: typo here in text had Virgo instead of Capricorn.>>

Water of Earth The Queen of Gnomes.

## **XIX**

### THE PRINCE OF THE CHARIOT OF EARTH

“King of Pentacles”

A WINGED Kingly Figure seated in a chariot drawn by a bull. He bears as a crest the symbol of the head of the winged bull. Beneath the chariot is land, with many flowers. In the one hand he bears an orb of gold held downwards, and in the other a sceptre surmounted by an orb and cross.

Increase of matter. Increases good or evil, solidifies; practically applies things. Steady; reliable.

If ill dignified he is selfish, animal and material: stupid. In either case slow to anger, but furious if roused. {170}

Rules from 20 Degree Aries to 20 Degree Taurus.

Air of Earth

Prince and Emperor of the Gnomes.

## **XX**

*PRINCESS OF THE ECHOING HILLS: ROSE OF*

THE PALACE OF EARTH

### "Knave of Pentacles"

A STRONG and beautiful Amazon figure with rich brown hair, standing on grass or flowers. A grove of trees near her. Her form suggests Hebe, Ceres, and Proserpine. She bears a winged ram's head as a crest: and wears a mantle of sheepskin. In one hand she carries a sceptre with a circular disk: in the other a Pentacle similar to that of the Ace of Pentacles.

She is generous, kind, diligent, benevolent, careful, courageous, persevering, pitiful.

If ill dignified she is wasteful and prodigal. She rules over one quadrant of the heavens around the North Pole of the Ecliptic.

### Earth of Earth

Princess and Empress of the Gnomes.

Throne of the Ace of Pentacles. {171}

{WEH NOTE: on this page 172 there is a table set to be read from the outer edge downward to the center of the book, i.e. rotated 90 Degree from the normal reading orientation. Owing to screen limitations, this table has been re-rotated to normal, and entries have been extended downward by increase of lines per entry.}

## HEREIN ARE RESUMED THE ESPECIAL CHARACTERISTICS OF THE FOUR COURT CARDS

### OF THE SUITS

SUITS : CARDS : CRESTS : SYMBOLS : HAIR : EYES

W	:King	:Winged black:	Black horse, waving flames,	:Red-gold	:Grey
A	:	:horse's	:club, scarlet cloak	:	:or
N	:	:head	:	:	:hazel
D	:Queen	:Leopard's	:Leopard, steady flames, wand	:Red-gold	:Blue
S	:	:head,	:with heavy head or end	:	:or
	:	:winged	:	:	:brown
	:Prince	:Lion's head,	:Waved and salient flames, fire	:Yellow	:Blue-
	:	:winged	:wand of Zelator Adept	:	:grey
	:Princess:	Tiger's head:	Tiger, leaping flames, gold	:Red-gold	:Blue
	:	:	:altar, long club, largest at	:	:
	:	:	:bottom	:	:

C	:King	:Peacock with:	White horse, crab issuing from	:Fair	:Blue
U	:	:opened fan	:cup, sea	:	:
P	:Queen	:Ibis	:Ibis, crayfish issuing from	:Gold-brown:	Blue
S	:	:	:cup, river	:	:
	:Prince	:Eagle	:Scorpion, eagle; serpent	:Brown	:Grey
	:	:	:issuing from cup, lake	:	:or
	:	:	:	:	:brown
	:Princess:	Swan	:Dolphin lotus, sea with spray,	:Brown	:Blue
	:	:	:turtle from cup	:	:or
	:	:	:	:	:brown

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-----+-----+-----+-----+-----+-----
S :King :Winged :Winged brown horse, driving :Dark-brown:Dark
W : :hexagram :clouds, drawn sword : :
O :Queen :Winged :Head of man severed, cumulus :Light- :Grey
R : :child's head:clouds, drawn sword :brown :
D :Prince :Winged :Arch fairies winged, whirling :Dark :Dark
S : :Angel's head:hair, nimbi, drawn sword and : :
: : :sickle : :
:Princess:Medusa's :Silver altar, smoke, clouds, :Light- :Blue
: :head :drawn sword :brown :
-----+-----+-----+-----+-----+-----
P :King :Winged :Light-brown horse, ripe :Dark :Dark
E : :stag's head :cornland, sceptre with : :
N : : :hexagram, pentacle as Zelator : :
T : : :Adept : :
A :Queen :Winged :Barren land, fan, light one :Dark :Dark
C : :goat's head :side only, sceptre with cube, : :
L : : :orb of gold : :
E :Prince :Winged :Flowery land, bull, sceptre :Dark-brown:Dark
S : :bull's head :with orb and cross, orb held : :
: : :downwards : :
:Princess:Winged ram's:Grass, flowers, grove of trees,:Rich brown:Dark
: :head :sceptre with disk, pentacle : :
: : :like that in ace : :
-----+-----+-----+-----+-----+-----
{172}

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## OF THE THIRTY-SIX DECANS

HERE follow the descriptions of the smaller cards of the four suits, thirty-six in number, answering unto the thirty-six Decans of the Zodiac.

Commencing from the sign Aries, the "Central" Decans of each sign follow the order of the Days of the Week. Thus ---

CARD	CENTRAL	MEANING	DAY
------	---------	---------	-----

## DECAN OF

3 of Wands	Aries	Established Strength	Sun
6 " P.	Taurus	Material Success	Moon
9 " S.	Gemini	Despair and Cruelty	Mars
3 " C.	Cancer	Abundance	Mercury
6 " W.	Leo	Victory	Jupiter
9 " P.	Virgo	Material Gain	Venus
3 " S.	Libra	Sorrow	Saturn
6 " C.	Scorpio	Pleasure	Sun
9 " W.	Sagittarius	Great Strength	Moon
3 " P.	Capricorn	Material Works	Mars
6 " S.	Aquarius	Earned Success	Mercury
9 " C.	Pisces	Material Happiness	Jupiter

Being thus the Four Threes, Sixes, and Nines.

The first and third Decans follow the same order: Sunday beginning the First Decan of Virgo and in the Third Decans of Gemini and Capricorn. {173}

The planets govern respectively Decans with the following Titles ---

#### Saturn

- |    |             |                     |                |
|----|-------------|---------------------|----------------|
| 1. | Leo         | Strife              | 5 of Wands.    |
| 2. | Libra       | Sorrow              | 3 " Swords.    |
| 3. | Sagittarius | Oppression          | 10 " Wands.    |
| 4. | Pisces      | Abundant Success    | 8 " Cups.      |
| 5. | Taurus      | Success Unfulfilled | 7 " Pentacles. |

Or in Taurus Leo Libra Sagittarius Pisces two wands: 1 each of the other suits.

#### Jupiter

- |    |           |                    |                |
|----|-----------|--------------------|----------------|
| 1. | Leo       | Victory            | 6 of Wands.    |
| 2. | Libra     | Rest from Strife   | 4 " Swords.    |
| 3. | Capricorn | Harmonious Change  | 2 " Pentacles. |
| 4. | Pisces    | Material Happiness | 9 " Cups.      |
| 5. | Gemini    | Shortened Force    | 8 " Swords.    |

Or in Gemini Leo Libra Capricorn Pisces two swords: 1 each of others.

#### Mars

- |    |           |                     |                |
|----|-----------|---------------------|----------------|
| 1. | Leo       | Valour              | 7 of Wands.    |
| 2. | Scorpio   | Loss in Pleasure    | 5 " Cups.      |
| 3. | Capricorn | Material Works      | 3 " Pentacles. |
| 4. | Pisces    | Perfected Success   | 10 " Cups.     |
| 5. | Aries     | Dominion            | 2 " Wands.     |
| 6. | Gemini    | Despair and Cruelty | 9 " Swords.    |

Or in Aries Gemini Leo Scorpio Capricorn Pisces 2 W. 2 C.: 1 each of others.

One more Decan than the others.

#### Sun

- |    |           |                      |                 |
|----|-----------|----------------------|-----------------|
| 1. | Virgo     | Prudence             | 8 of Pentacles. |
| 2. | Scorpio   | Pleasure             | 6 " Cups. {174} |
| 3. | Capricorn | Earthly Power        | 4 of Pentacles. |
| 4. | Aries     | Established Strength | 3 " Wands.      |
| 5. | Gemini    | Ruin                 | 10 " Swords.    |

Or in Aries Gemini Virgo Scorpio Capricorn 2 pentacles: 1 each of others.

#### Venus

- |    |          |                     |                 |
|----|----------|---------------------|-----------------|
| 1. | Virgo    | Material Gain       | 9 of Pentacles. |
| 2. | Scorpio  | Illusionary Success | 7 " Cups.       |
| 3. | Aquarius | Defeat              | 5 " Swords.     |
| 4. | Aries    | Perfected Work      | 4 " Wands.      |
| 5. | Cancer   | Love                | 2 " Cups.       |

Or in Aries Cancer Virgo Scorpio Aquarius 2 Cups: 1 each of others.

## Mercury

- |    |             |                  |                  |
|----|-------------|------------------|------------------|
| 1. | Virgo       | Wealth           | 10 of Pentacles. |
| 2. | Sagittarius | Swiftness        | 8 " Wands.       |
| 3. | Aquarius    | Earned Success   | 6 " Swords.      |
| 4. | Taurus      | Material Trouble | 5 " Pentacles.   |
| 5. | Cancer      | Abundance        | 3 " Cups.        |

Or in Taurus Cancer Virgo Sagittarius Aquarius two Pentacles: 1 of each of the others.

## Moon

- |    |             |                  |                |
|----|-------------|------------------|----------------|
| 1. | Libra       | Peace Restored   | 2 of Swords.   |
| 2. | Sagittarius | Great Strength   | 9 " Wands.     |
| 3. | Aquarius    | Unstable Effort  | 7 " Swords.    |
| 4. | Taurus      | Material Success | 6 " Pentacles. |
| 5. | Cancer      | Blended Pleasure | 4 " Cups.      |

Or in Taurus Cancer Libra Sagittarius Aquarius two Swords: 1 of each of the others.

There being thirty-six Decans and seven Planets, it follows that one of the latter must rule over one more Decan than {175} the others. This is the Planet Mars, to which are allotted the last Decan of Pisces, and the first of Aries, because the long cold of the winter requires a great energy to overcome it, and initiate spring.

And the beginning of the Decanates is from the royal Star of Leo, the great Star Cor Leonis: and therefore is the first Decan that of Saturn in Leo.<<WEH NOTE: the text here gives the symbol for Cauda Draconis by typo, corrected>>

Here follow the general meanings of the small cards of the suits, as classified under the nine Sephiroth below Kether.

HB:ChKMH The Four Twos symbolize the Powers of the King and Queen just uniting and initiating the Force; but before the Prince and Princess are thoroughly brought into action. Therefore do they generally imply the initiation and fecundation of a thing.

HB:BYNH Realization of action owing to the Prince being produced. The central symbol on each card. Action definitely commenced for good or evil.

HB:ChSD Perfection, realization, completion: making a matter settled and fixed.

HB:GBVRH Opposition, strife and struggle: war; obstacle to the thing in hand. Ultimate success or failure is otherwise shewn.

HB:ThPARTh Definite accomplishment. Thing carried out.

HB:NTzCh Generally shew a force transcending the Material Plane: and is like unto a Crown; which, indeed, is powerful, but requireth one capable of wearing it. The Sevens then shew a possible result: which is dependent on the action then taken. They depend much on the symbols that accompany them. {176}

HB:HVD Solitary success: "i.e." success in the matter for the time being: but not leading to much result apart from the thing itself.

HB:YSVD Very great fundamental force. Executive power, because they restore a firm basis. Powerful for good or evil.

HB:MLKVTh Fixed, culminated, complete Force, whether good or evil. The matter thoroughly and definitely determined. Ultimating Force.

Follow the particular descriptions of each of the thirty-six cards: with full meanings.

Decan-cards are always modified by the other symbols with which they are in contact.

## **XXI**

### THE LORD OF STRIFE

"Five of Wands"

TWO White Radiant Angelic Hands issuant per nubes dexter and sinister. They are clasped together in the grip of the First Order, "i.e." the four fingers of each right hand crooked into each other, the thumbs meeting above; and they hold, at the same time, by their centres, five wands or torches which are similar unto the wands of a Zelator Adeptus Minor. One wand is upright in the middle; the others cross each other. Flames leap from the point of junction. Above the middle wand is the sign Saturn, and below is that of Leo: thus representing the Decante. Violent strife and boldness, rashness, cruelty, violence, lust, desire, prodigality and generosity; depending on whether the card is well or ill dignified. {177}

Geburah of HB:Y (Quarrelling and fighting).

This Decan hath its beginning from the Royal Star of Leo: and unto it are allotted the two great Angels of the Schemhamphorash HB:VHVYH and HB:YLYAL.

[The proper meaning of the small cards is to be found by making thorough meditation and harmony between these four symbols of each card. It will be seen that this is how the meanings have been done; but the advanced student can go beyond this rude working.]

## **XXII**



## THE LORD OF VICTORY

### “Six of Wands”

TWO hands in grip as the last, holding six wands crossed three and three. Flames issue from the point of junction. Above and below are short wands with flames issuing, surmounted respectively by the symbols of Jupiter and Leo, representing the Decan.

Victory after strife: Love: pleasure gained by labour: carefulness, sociability and avoiding of strife, yet victory therein: also insolence, and pride of riches and success, etc. The whole dependent on the dignity.

Tiphareth of HB:Y (Gain).

Hereunto are allotted the great Angels HB:SYTAL and HB:a'aLMYH of the Schemhamphorash. {178}

## XXIII

## THE LORD OF VALOUR

### “Seven of Wands”

TWO hands holding by grip six wands, three crossed. A third hand issuing from a cloud at the lower part of the card, holding an upright wand which passes between the others. Flames leap from the point of junction. Above and below the central wand are the symbols of Mars and Leo, representing the Decan.

Possible victory, depending on the energy and courage exercised; valour; opposition, obstacles and difficulties, yet courage to meet them; quarrelling, ignorance, pretence, and wrangling, and threatening; also victory in small and unimportant things: and influence upon subordinates.

Netzach of HB:Y (Opposition, yet courage).

Therein rule the two great Angels HB:MHSYH and HB:LLHAL of the Schemhamphorash.

## XXIV

## THE LORD OF PRUDENCE

### “Eight of Pentacles”

A WHITE Radiating Angelic Hand, issuing from a cloud, and grasping a branch of a rose tree, with four white roses thereon, which touch only the four lowermost Pentacles.

No rosebuds even, but only leaves, touch the four uppermost {179} disks. All the Pentacles are similar to that of the Ace, but without the Maltese cross and wings. They are arranged like the geomantic figure Populus. Above and below them are the symbols Sun and Virgo for the Decan.

Over-careful in small things at the expense of great: "Penny wise and pound foolish": gain of ready money in small sums; mean; avaricious; industrious; cultivation of land; hoarding, lacking in enterprise.

Hod of HB:H (Skill: prudence: cunning).

Therein rule those mighty Angels HB:AKAYH and HB:KHThAL.

## XXV

### THE LORD OF MATERIAL GAIN

"Nine of Pentacles"

A WHITE Radiating Angelic Hand, holding a rose branch with nine white roses, each of which touches a Pentacle. The Pentacles are arranged thus

\* \*  
\* \*  
\*  
\* \*

\* \* : and there are rosebuds on the branches as well as flowers. Venus and Virgo above and below.

Complete realization of material gain, good, riches; inheritance; covetous; treasuring of goods; and sometimes theft and knavery. The whole according to dignity.

Yesod of HB:H (Inheritance, much increase of goods).

Herein those mighty Angels HB:HZYAL and HB:ALDYH have rule and dominion. {180}

## XXVI

### THE LORD OF WEALTH

"Ten of Pentacles"

AN Angelic Hand, holding by the lower extremity a branch whose roses touch all the Pentacles. No buds, however, are shewn. The symbols of Mercury and Virgo<<WEH  
NOTE: Corrected, the typo was Scorpio.>> are above and below.

The Pentacles are thus arranged \* \*

\*  
\* \*  
\* \*  
\*

\* \*

Completion of material gain and fortune; but nothing beyond: as it were, at the very pinnacle of success. Old age, slothfulness; great wealth, yet sometimes loss in part; heaviness; dullness of mind, yet clever and prosperous in money transactions.

Malkuth of HB:H (Riches and wealth).

Herein are HB:LAVYH and HB:HHa'aYH set over this Decan as Angel Rulers.

XXVII

### **THE LORD OF PEACE RESTORED**

#### ***“Two of Swords or Pikes”***

Two crossed swords, like the air dagger of a Z.A.M., each held by a White Radiant Angelic Hand. Upon the point where the two cross is a rose of five petals, emitting white rays. At the top and bottom of the card are two small daggers, supporting respectively the symbol {Crescent moon with horns upward} thus, and Libra representing the Decanate. {181}

Contradictory characters in the same nature, strength through suffering; pleasure after pain. Sacrifice and trouble, yet strength arising therefrom, symbolized by the position of the rose, as though the pain itself had brought forth beauty. Arrangement, peace restored; truce; truth and untruth; sorrow and sympathy. Aid to the weak; arrangement; justice, unselfishness; also a tendency to repetition of affronts on being pardoned; injury when meaning well; given to petitions; also a want of tact, and asking question of little moment; talkative.

Chokmah of Vau. Quarrel made up, yet still some tension in relations: actions sometimes selfish, sometimes unselfish.

Herein rule the Great Angels HB:YZLAL and HB:MNHAL.

XXVIII

### **THE LORD OF SORROW**

#### ***“Three of Swords or Spears”***

THREE White Radiating Angelic Hands, issuing from clouds, and holding three swords upright (as though the central sword had struck apart the two others, which were crossed in the preceding symbol): the central sword cuts asunder the rose of five petals, which in the previous symbol grew at the junction of the swords; its petals are falling, and no white rays issue from it.

Above and below the central sword are the symbols of Saturn and Libra. {182}

Disruption, interruption, separation, quarrelling; sowing of discord and strife, mischief-making, sorrow and tears; yet mirth in Platonic pleasures; singing, faithfulness in promises, honesty in money transactions, selfish and dissipated, yet sometimes generous: deceitful in words and repetitions; the whole according to dignity.

Binah of HB:V (Unhappiness, sorrow, and tears).

Herein rule the Great Angels HB:HRYAL and HB:HQMYH<<WEH NOTE: The text here had a typo: HB:HZMYH. Corrected to conform with Liber 777 and the verses 19 - 21 in Chapter 14 of Exodus that are the source of these seventy-two names.>> as Lords of the Decan.

XXIX

### ***THE LORD OF REST FROM STRIFE***

“Four of Swords”

TWO White Radiating Angelic Hands, each holding two swords; which four cross in the centre. The rose of five petals with white radiations is reinstated on the point of their intersection. Above and below, on the points of two small daggers, are Jupiter<<WEH NOTE: The Jupiter symbol was omitted in the original text>> and Libra, representing the Decanate.

Rest from sorrow; yet after and through it. Peace from and after war. Relaxation of anxiety. Quietness, rest, ease and plenty, yet after struggle. Goods of this life; abundance; modified by dignity as is usual.

Chesed of HB:V (Convalescence, recovery from sickness; change for the better).

Herein do HB:LAVYH and HB:KLYAL bear rule. {183}

XXX

### ***THE LORD OF LOSS IN PLEASURE***

“*Five of Cups or Chalice*s”

A WHITE Radiating Angelic Hand, holding lotuses or water-lilies, of which the flowers are falling right and left. Leaves only, and no buds, surmount them. These lotus stems ascend between the cups in the manner of a fountain, but no water flows therefrom; neither is there water in any of the cups, which are somewhat of the shape of the magical instrument of the Zelator Adeptus Minor.

Above and below are the symbols of Mars and Scorpio for the Decan.

Death, or end of pleasure: disappointment, sorrow and loss in those things from which pleasure is expected. Sadness, treachery, deceit; ill-will, detraction; charity and kindness ill requited; all kinds of anxieties and troubles from unsuspected and unexpected sources.

Geburah of HB:H (Disappointment in love, marriage broken off, unkindness of a friend; loss of friendship).

Herein rule HB:LVVYH and HB:PHLYH.

XXXI

## THE LORD OF PLEASURE

“Six of Chalices”

AN Angelic Hand, as before, holds a group of stems of water-lilies or lotuses, from which six flowers bend, one over {184} each cup. From these flowers a white glistening water flows into the cups as from a fountain, but they are not yet full. Above and below are Sun and Scorpio referring to the Decan.

Commencement of steady increase, gain and pleasure; but commencement only. Also affront, detection, knowledge, and in some instances contention and strife arising from unwarranted self-assertion and vanity. Sometimes thankless and presumptuous; sometimes amiable and patient. According to dignity as usual.

Tiphareth of HB:H (Beginning of wish, happiness, success, or enjoyment).

Therein rule HB:NLKAL<<WEH NOTE: Another typo, corrected now to conform with 777 and Exodus. The error had HB:KLKAL.>> and HB:YYYAL.

XXXII

## THE LORD OF ILLUSIONARY SUCCESS

“Seven of Chalices”

THE seven cups are arranged as two descending triangles above a point: a hand, as usual, holds lotus stems which arise from the central lower cup. The hand is above this cup and below the middle one. With the exception of the central lower cup, each is overhung by a lotus flower, but no water falls from these into any of the cups, which are all quite empty. Above and below are the symbols of the Decanate Venus and Scorpio.

Possible victory, but neutralized by the supineness of the person: illusionary success, deception in the moment of apparent victory. Lying, error, promises unfulfilled. Drunkenness, wrath, vanity. Lust, fornication, violence against women, {185} selfish dissipation, deception in love and friendship. Often success gained, but not followed up. Modified as usual by dignity.

Netzach of HB:H (Lying, promises unfulfilled; illusion, deception, error; slight success at outset, not retained).

Herein the Angels HB:MLHAL and HB:ChHVYH rule.

XXXIII

THE LORD OF SWIFTNESS

***“Eight of Wands or Torches”***

FOUR White Radiating Angelic Hands (two proceeding from each side) issuant from clouds; clasped in two pairs in the centre with the grip of the First Order. They hold eight wands, crossed four with four. Flames issue from the point of junction. Surmounting the small wands with flames issuing down them, and placed in the centre at the top and bottom of the card respectively, are the symbols of Mercury and Sagittarius for the Decan.

Too much force applied too suddenly. Very rapid rush, but quickly passed and expended. Violent, but not lasting. Swiftmess, rapidity, courage, boldness, confidence, freedom, warfare, violence; love of open air, field-sports, gardens and meadows. Generous, subtle, eloquent, yet somewhat untrustworthy; rapacious, insolent, oppressive. Theft and robbery. According to dignity.

Hod of HB:Y (Hasty communications and messages; swiftmess).

Therein rule the Angels HB:NThHYH<<WEH NOTE: Corrected from typo. Error was HB:KThHYH.>> and HB:HAAYH. {186}

XXXIV

***THE LORD OF GREAT STRENGTH***

***“Nine of Wands or Torches”***

FOUR hands, as in the previous symbol, holding eight wands crossed four and four; but a fifth hand at the foot of the card holds another wand upright, which traverses the point of junction with the others: flames leap herefrom. Above and below are the symbols Moon and Sagittarius.

Tremendous and steady force that cannot be shaken. Herculean strength, yet sometimes scientifically applied. Great success, but with strife and energy. Victory, preceded by apprehension and fear. Health good, and recovery not in doubt. Generous, questioning and curious; fond of external appearances: intractable, obstinate.

Yesod of HB:Y (Strength, power, health, recovery from sickness).

Herein rule the Angels HB:YRThAL<<WEH NOTE: Corrected according to 777 from the typo HB:YRHAL.>> and HB:ShAHYH.

XXXV

### **THE LORD OF OPPRESSION**

“Ten of Wands”

FOUR hands holding eight wands crossed as before. A fifth hand holding two wands upright, which traverses the junction of the others. Flames issuant. Saturn and Sagittarius.

Cruel and overbearing force and energy, but applied only {187} to material and selfish ends. Sometimes shows failure in a matter, and the opposition too strong to be controlled; arising from the person's too great selfishness at the beginning. Ill-will, levity, lying, malice, slander, envy, obstinacy; swiftness in evil and deceit, if ill dignified. Also generosity, disinterestedness and self-sacrifice, when well dignified.

Malkuth of HB:V (Cruelty, malice, revenge, injustice).

Therein rule HB:RYYAL and HB:AVMAL.

XXXVI

### **THE LORD OF HARMONIOUS CHANGE**

***“Two of Disks or Pentacles”***

TWO wheels, disks or pentacles, similar to that of the Ace. They are united by a green-and-gold serpent, bound about them like a figure of 8. It holds its tail in its mouth. A White Radiant Angelic Hand holds the centre of the whole. No roses enter into this card. Above and below are the symbols of Jupiter and Capricorn. It is a revolving symbol.

The harmony of change, alternation of gain and loss; weakness and strength; everchanging occupation; wandering, discontented with any fixed condition of things;

now elated, then melancholy; industrious, yet unreliable; fortunate through prudence of management, yet sometimes unaccountably foolish; alternatively talkative and suspicious. Kind, yet wavering and inconsistent. Fortunate in journeying. Argumentative.

Chokmah of HB:H (Pleasant change, visit to friends).

Herein the Angels HB:LKBAL and HB:VShRYH have rule. {188}

XXXVII

### **THE LORD OF MATERIAL WORKS**

“Three of Pentacles”

A WHITE-WINGED Angelic Hand, as before, holding a branch of a rose tree, of which two white rosebuds touch and surmount the topmost Pentacle. The Pentacles are arranged in an equilateral triangle. Above and below the symbols Mars and Capricorn.

Working and constructive force, building up, creation, erection; realization and increase of material things; gain in commercial transactions, rank; increase of substance, influence, cleverness in business, selfishness. Commencement of matters to be established later. Narrow and prejudiced. Keen in matters of gain; sometimes given to seeking after impossibilities.

Binah of HB:H (Business, paid employment, commercial transaction).

Herein are HB:YChVYH and HB:LHChYH Angelic Rulers.

XXXVIII

### **THE LORD OF EARTHLY POWER**

“Four of Pentacles”

A HAND holding a branch of a rose tree, but without flowers or buds, save that in the centre is one fully blown white rose. Pentacles are disposed as on the points of a square; a rose in its centre. Symbols Sun and Capricorn above and below to represent the Decan. {189}

Assured material gain: success, rank, dominion, earthy power, completed but leading to nothing beyond. Prejudicial, covetous, suspicious, careful and orderly, but discontented. Little enterprise or originality. According to dignity as usual.

Chesed of HB:H (Gain of money or influence: a present).



Herein do HB:KVQYH<<WEH NOTE: Corrected according to 777 from typo of HB:KVZYH. Note that this is the second time Zain has been substituted for Qof by error. The MS may have been at fault in legibility of hand.>> and HB:MNDAL bear rule.

XXXIX

## THE LORD OF DEFEAT

“Five of Swords”

TWO Rayed Angelic Hands each holding two swords nearly upright, but falling apart of each other, right and left of the card. A third hand holds a sword upright in the centre as though it had disunited them. The petals of the rose, which in the four had been reinstated in the centre, are torn asunder and falling. Above and below are Venus and Aquarius for Decan.

Contest finished and decided against the person; failure, defeat, anxiety, trouble, poverty, avarice, grieving after gain, laborious, unresting; loss and vileness of nature; malicious, slanderous, lying, spiteful and tale-bearing. A busybody and separator of friends, hating to see peace and love between others. Cruel, yet cowardly, thankless and unreliable. Clever and quick in thought and speech. Feelings of pity easily roused, but unenduring.

Geburah of HB:V (Defeat, loss, malice, spite, slander, evil-speaking).

Herein the Angels HB:ANYAL and HB:Cha’aMYH bear rule. {190}

XL

## **THE LORD OF EARNED SUCCESS**

“Six of Swords”

TWO hands, as before, each holding two swords which cross in the centre. Rose re-established thereon. Mercury and Aquarius above and below, supported on the points of two short daggers or swords.

Success after anxiety and trouble; self-esteem, beauty, conceit, but sometimes modesty therewith; dominance, patience, labour, etc.

Tiphareth of HB:V (Labour, work, journey by water).

Ruled by the Great Angels HB:RH’aAL<<WEH NOTE: Corrected according to 777 from the error HB:HH’aAL.>> and HB:YYVHL.

## ***XLI***

### ***THE LORD OF UNSTABLE EFFORT***

“Seven of Swords”

TWO Angelic Radiating Hands as before, each holding three swords. A third hand holds up a single sword in the centre. The points of all the swords “just touch” each other, the central sword not altogether dividing them.

The Rose of the previous symbols of this suit is held up by the same hand which holds the central sword: as if the victory were at its disposal. Symbols of Moon and Aquarius.

Partial success. Yielding when victory is within grasp, as {191} if the last reserves of strength were used up. Inclination to lose when on the point of gaining, through not continuing the effort. Love of abundance, fascinated by display, given to compliments, affronts and insolences, and to spy upon others. Inclined to betray confidences, not always intentionally. Rather vacillatory and unreliable.

Netzach of HB:V (Journey by land: in character untrustworthy).

Herein rule the Great Angels HB:HHHAL and HB:Ma’aKAL.

## ***XLII***

### ***THE LORD OF ABANDONED SUCCESS***

“Eight of Chalices”

A WHITE Radiating Angelic Hand, holding a group of stems of lotuses or water-lilies. There are only two flowers shown, which bend over the two central cups, pouring into them a white water which fills them and runs over into the three lowest, which later are not yet filled U U U

The three uppermost are quite empty. At the top and U U  
bottom of the card are symbols Saturn and Pisces. U U U

Temporary success, but without further results. Thing thrown aside as soon as gained. Not lasting, even in the matter in hand. Indolence in success. Journeying from place to place. Misery and repining without cause. Seeking after riches. Instability.

Hod of HB:H (Success abandoned; decline of interest).

The Angels ruling are HB:VVLHYH and HB:YLHYH. {192}

## ***XLIII***

## THE LORD OF MATERIAL HAPPINESS

“Nine of Chalices”

A WHITE Radiant Angelic Hand, issuing from a cloud holding lotus or water-lilies, one flower of which overhangs each cup; from it a white water pours. Cups are arranged in three rows of 3. Jupiter and Pisces above and below.

Complete and perfect realization of pleasure and happiness, almost perfect; self-praise, vanity, conceit, much talking of self, yet kind and lovable, and may be self-denying therewith. High-minded, not easily satisfied with small and limited ideas. Apt to be maligned through too much self-assumption. A good and generous, but sometimes foolish nature.

Yesod of HB:H (Complete success, pleasure and happiness, wishes fulfilled).

Therein rule the Angels HB:SALYH and HB:a'aRYAL.

XLIV

## THE LORD OF PERFECTED SUCCESS

***“Ten of Cups or Chalices”***

HAND, as usual, holding bunch of water-lilies or lotuses, whose flowers pour a white water into all the cups, which “all run over.” The uppermost cup is held sideways by a hand, and pours water into the left-hand upper cup. A single lotus flower surmounts the top cup, and is the source of the water that fills it. Above and below the symbols Mars and Pisces. {193}

Permanent and lasting success and happiness, because inspired from above. Not so sensual as “Lord of Material Happiness,” yet almost more truly happy. Pleasure, dissipation, debauchery, quietness, peacemaking. Kindness, pity, generosity, wantonness, waste, etc., according to dignity.

Malkuth of HB:H (Matter settled: complete good fortune).

Herein the Great Angels HB:a'aShLYH and HB:MYHAL rule.

[This is not such a good card as stated. It represents boredom, and quarrelling arising therefrom; disgust springing from too great luxury. In particular it represents drug-habits, the sottish excess of pleasure and the revenge of nature.]

XLV

## THE LORD OF DOMINION

### **“Two of Wands”**

A WHITE Radiating Angelic hand, issuing from clouds, and grasping two crossed wands. Flames issue from the point of junction. On two small wands above and below, with flames of five issuing therefrom, are the symbols of Mars and Aries for the Decan.

Strength, domination, harmony of rule and of justice. Boldness, courage, fierceness, shamelessness, revenge, resolution, generous, proud, sensitive, ambitious, refined, restless, turbulent, sagacious withal, yet unforgiving and obstinate.

Chokmah of HB:Y (Influence over others, authority, power, dominion).

Therein the Angels HB:VHVAL and HB:DNYAL<<WEH NOTE: Typo corrected from 777 and Exodus. The error was HB:DKYAL.>> bear rule. {194}

## **XLVI**

### **THE LORD OF ESTABLISHED STRENGTH**

#### **“Three of Wands”**

A WHITE Radiating Angelic Hand, as before, issuing from clouds and grasping three wands in the centre (two crossed, the third upright). Flames issue from the point of junction. Above and below are the symbols Sun and Aries.

Established force, strength, realization of hope. Completion of labour. Success after struggle. Pride, nobility, wealth, power, conceit. Rude self-assumption and insolence. Generosity, obstinacy, etc.

Binah of HB:Y (Pride, arrogance, self-assertion).

Herein rule the Angels HB:HShYH and HB:a'aMMYH.

[This card is much better than as described.]

## **XLVII**

### **THE LORD OF PERFECTED WORK**

#### **“Four of Wands”**

TWO White Radiating Angelic Hands, as before, issuing from clouds right and left of the card and clasped in the centre with the grip of the First Order, holding four wands or torches crossed. Flames issue from the point of junction. Above and below are two small flaming wands, with the symbols of Venus and Aries representing the Decan.

Perfection or completion of a thing built up with trouble {195} and labour. Rest after labour, subtlety, cleverness, beauty, mirth, success in completion. Reasoning faculty, conclusions drawn from previous knowledge. Unreadiness, unreliable and unsteady

through over-anxiety and hurriedness of action. Graceful in manner, at times insincere, etc.

Chesed of HB:Y (Settlement, arrangement, completion).

Herein are HB:NNAAL<<WEH NOTE: Typo corrected as usual. Error was HB:KKAAL.>> and HB:NYThHL<<WEH NOTE: Typo corrected, had HB:KYThHL.>> Angelic rulers.

## XLVIII

### **THE LORD OF MATERIAL TROUBLE**

“Five of Pentacles”

A WHITE Radiant Angelic Hand issuing from clouds, and holding a branch of the white rose tree, but from which the roses are falling, and leaving no buds behind. Five Pentacles similar to the Ace. Above and below are Mercury and Taurus.

Loss of money or position. Trouble about material things. Labour, toil, land cultivation; building, knowledge and acuteness of earthly things, poverty, carefulness, kindness; sometimes money regained after severe toil and labour. Unimaginative, harsh, stern, determined, obstinate.

Geburah of HB:H (Loss of profession, loss of money, monetary anxiety).

Herein the angels HB:MBHYH and HB:PNYAL<<WEH NOTE: The spelling left here in the text is wrong, but it has been allowed to stand in view of the fact that the error is in Crowley’s Liber 777 as well. When the 72 names are constructed in the ancient manner from verses 19 through 21 of Exodus 14, written above each other right to left, left to right and ending with right to left again, the spelling is HB:PVYAL. This latter must be considered the correct form, owing to the absolute nature of the derivation.>> rule.  
{196}

## XLIX

### **THE LORD OF MATERIAL SUCCESS**

“Six of Pentacles”

A WHITE Radiant Angelic Hand holding a rose branch with white roses and buds, each of which touches a Pentacle. Pentacles are arranged in two columns of three each \* \*

\* \*

\* \*

\* \*. Above and below are the symbols Taurus and Moon of the Decan.

Success and gain in material undertakings. Power, influence, rank, nobility, rule over the people. Fortunate, successful, liberal and just.

If ill dignified, may be purse-proud, insolent from excess, or prodigal.

Tiphareth of HB:H (Success in material things, prosperity in business).

Herein rule the Angels HB:NMMYH<<WEH NOTE: Again wrong, corrected now in the text from 777 and Exodus. The error had HB:KMMYH. Note that Kaph is being read for Nun quite often here.>> and HB:YYLAL.

## ***L***

### **THE LORD OF SUCCESS UNFULFILLED**

“Seven of Pentacles”

A WHITE Radiating Angelic Hand issuing from a cloud, and holding a white rose branch. Seven Pentacles arranged like the geomantic figure Rubeus. There are only five buds, which overhang, but do not touch the five uppermost {197} Pentacles. Above and below are the Decan symbols, Saturn and Taurus respectively.

Promises of success unfulfilled. (Shewn, as it were, by the fact that the rosebuds do not come to anything.) Loss of apparently promising fortune. Hopes deceived and crushed. Disappointment, misery, slavery, necessity and baseness. A cultivator of land, and yet a loser thereby. Sometimes it denotes slight and isolated gains with no fruits resulting therefrom, and of no further account, though seeming to promise well.

Netzach of HB:H (Unprofitable speculations and employments; little gain for much labour).

Therein HB:HRChAL<<WEH NOTE: Corrected according to 777 and Exodus from the error HB:HRThAL.>> and HB:MTzRAL are ruling Angels.

## ***LI***

### **THE LORD OF SHORTENED FORCE**

“Eight of Swords”

FOUR White Radiant Angelic Hands issuing from clouds, each holding two swords, points upwards; all the points touch near the top of the card. Hands issue, two at each bottom angle of the card. The pose of the other sword symbols is re-established in the centre. Above and below are the Decan symbols Jupiter and Gemini.

Too much force applied to small things: too much attention to detail at the expense of the principal and more important points. When ill dignified, these qualities produce malice, pettiness, and domineering characteristics. Patience {198} in detail of study; great care in some things, counterbalanced by equal disorder in others. Impulsive; equally fond of giving or receiving money or presents; generous, clever, acute, selfish and without strong feeling of affection. Admires wisdom, yet applies it to small and unworthy objects.

Hod of HB:V (Narrow, restricted, petty, a prison).

Therein rule the Angels HB:VMBAL and HB:YHHAL.

## **LII**

### **THE LORD OF DESPAIR AND CRUELTY**

“Nine of Swords”

FOUR Hands, as in the preceding figure, hold eight swords nearly upright, but with the points falling away from each other. A fifth hand holds a ninth sword upright in the centre, as if it had struck them asunder. No rose at all is shewn, as if it were not merely cut asunder, but utterly destroyed. Above and below are the Decan symbols Mars and Gemini.

Despair, cruelty, pitilessness, malice, suffering, want, loss, misery. Burden, oppression, labour, subtlety and craft, dishonesty, lying and slander.

Yet also obedience, faithfulness, patience, unselfishness, etc. According to dignity.

Yesod of HB:V (Illness, suffering, malice, cruelty, pain).

Therein do HB:a'aNVAL<<WEH NOTE: Corrected to Liber 777 from error:

HB:a'aKVAL.>> and HB:MChYAL<<WEH NOTE: Corrected again, error was:

HB:MHYAL.>> bear rule. {199}

## **LIII**

### **THE LORD OF RUIN**

“Ten of Swords”

FOUR hands holding eight swords, as in the preceding symbol; the points falling away from each other. Two hands hold two swords crossed in the centre, as though their junction had disunited the others. No rose, flower or bud, is shewn. Above and below are Sun and Gemini, representing the Decan.

Almost a worse symbol than the Nine of Swords. Undisciplined, warring force, complete disruption and failure. Ruin of all plans and projects. Disdain, insolence and impertinence, yet mirth and jollity therewith. A marplot, loving to overthrow the happiness of others; a repeater of things; given to much unprofitable speech, and of many words. Yet clever, eloquent, etc., according to dignity.

Malkuth of HB:V (Ruin, death, defeat, disruption).

Herein the Angels HB:DMBYH and HB:MNQAL<<WEH NOTE: Error corrected to Liber 777 and Exodus; had HB:MKQAL.>> reign.

## **LIV**

### **THE LORD OF LOVE**

“Two of Chalices”

A WHITE Radiant Hand, issuant from the lower part of the card from a cloud, holds lotuses. A lotus flower rises {200} above water, which occupies the lower part of the card rising above the hand. From this flower rises a stem, terminating near the top of the card in another lotus, from which flows a sparkling white water, as from a fountain. Crossed on the stem just beneath are two dolphins, Argent and Or, on to which the water falls, and from which it pours in full streams, like jets of gold and silver, into two cups; which in their turn overflow, flooding the lower part of the card. Venus and Cancer above and below.

Harmony of masculine and feminine united. Harmony, pleasure, mirth, subtlety: but if ill dignified --- folly, dissipation, waste, silly actions.

Chokmah of HB:H (Marriage, love, pleasure).

Therein rule the Angels HB:AVa’aAL and HB:ChBVYH<<WEH NOTE: Wrong again! Corrected to 777 and Exodus from the error: HB:HBVYH.>>.

## **LV**

### **THE LORD OF ABUNDANCE**

“Three of Chalices”

A WHITE Radiating Hand, as before, holds a group of lotuses or water-lilies, from which two flowers rise on either side of, and overhanging the top cup; pouring into it the white water. Flowers in the same way pour white water into the lower cups. All the cups overflow; the topmost into the two others, and these upon the lower part of the card.



Cups are arranged in an erect equilateral triangle. Mercury and Cancer above and below.

Abundance, plenty, success, pleasure, sensuality, passive {201} success, good luck and fortune; love, gladness, kindness, liberality.

Binah of HB:H (Plenty, hospitality, eating and drinking, pleasure, dancing, new clothes, merriment).

Therein the Angels HB:RAHAL and HB:YBMYH are lords.

## **LVI**

### **THE LORD OF BLENDED PLEASURE**

“Four of Chalices”

FOUR cups: the two upper overflowing into the two lower, which do not overflow. An Angelic Hand grasps a branch of lotus, from which ascends a stem bearing one flower at the top of the card, from which the white water flows into the two upper cups. From the centre two leaves pass right and left, making, as it were, a cross between the four cups. Above and below are the symbols Moon and Cancer for the Decan.

Success or pleasure approaching their end. A stationary period in happiness, which may, or may not, continue. It does not mean love and marriage so much as the previous symbol. It is too passive a symbol to represent perfectly complete happiness. Swiftmess, hunting and pursuing. Acquisition by contention: injustice sometimes; some drawbacks to pleasure implied.

Chesed of HB:H (Receiving pleasure or kindness from others, but some discomfort therewith).

Therein rule the great Angels HB:HYYAL and HB:MVMYH.

### **BRIEF MEANING OF TWENTY-TWO KEYS**

0. IF the question refers to spiritual matters, the Fool means idea, thought, spirituality, that which endeavours to transcend Earth. But if question is material, it means folly, stupidity, eccentricity, or even mania.

1. Skill, wisdom, adaptation, craft, cunning, or occult wisdom or power.
2. Change, alternation, increase and decrease, fluctuation; whether for good or evil depends on the dignity.
3. Beauty, happiness, pleasure, success. But with very bad dignity it means luxury, dissipation.

4. War, conquest, victory, strife, ambition.
5. Divine wisdom, manifestation, explanation, teaching, occult force voluntarily invoked.
6. Inspiration (passive, mediumistic), motive power, action.
7. Triumph, victory, health (sometimes unstable).
8. Eternal justice. Strength and force, but arrested as in act of judgment. May mean law, trial, etc.
9. Wisdom from on high. Active divine inspiration. Sometimes "unexpected current."
10. Good fortune, happiness (within bounds). Intoxication of success.
11. Courage, strength, fortitude, power passing on to action. Obstinacy.
12. Enforced sacrifice, punishment, loss, fatal and not voluntary, suffering.
13. Time, age, transformation, change involuntary (as {203} opposed to 18, Pisces). Or death, destruction (only latter with special cards). [Specially, a sudden and quite unexpected change.]
14. Combination of forces, realization, action (material effect, good or evil).
  15. Materiality, material force, material temptation, obsession.
  16. Ambition, fighting, war, courage, or destruction, danger, fall, ruin.
  17. Hope, faith, unexpected help. Or dreaminess, deceived hope, etc.
18. Dissatisfaction, voluntary change. Error, lying, falsity, deception. This card is very sensitive to dignity.
19. Glory, gain, riches. With "very" evil cards it means arrogance, display, vanity.
20. Final decision, judgment, sentence, determination of a matter without appeal, "on its plane."
21. The matter itself. Synthesis, world, kingdom. Usually denotes actual subject of question, and therefore depends entirely on accompanying cards.

[This table is very unsatisfactory. Each card must be most carefully meditated, taking all its correspondences, and a clear idea formed.]

Princes and Queens shew almost always actual men and women connected with the matter.

But the Kings (Knights) sometime represent coming or going of a matter, according as they face.

The Princesses shew opinions, thoughts, ideas, either in harmony with or opposed to, the subject. {204}

- A Majority of Wands . . . Energy, opposition, quarrel.
- " Cups . . . Pleasure, merriment.
  - " Swords . . . Trouble, sadness, sickness, death.
  - " Pentacles . . . Business, money, possessions.
  - " Keys. . . Strong forces beyond the Querent's control.
  - " Court Cards. Society, meetings of many persons.
  - " Aces. . . Strength generally. Aces are always strong

cards.

- 4 Aces . . . . Great power and force.
- 3 Aces . . . . Riches, success.
- 4 Kings (Knights) . . . . Swiftmess, rapidity.
- 3 “ “ . . . . Unexpected meetings. Knights, in general,  
shew news.
- 4 Queens . . . . Authority, influence.
- 3 Queens . . . . Powerful friends.
- 4 Princes . . . . Meetings with the great.
- 3 Princes . . . . Rank and honour.
- 4 Princesses . . . . New ideas or plans.
- 3 Princesses . . . . Society of the young.
- 4 Tens . . . . Anxiety, responsibility.
- 3 Tens . . . . Buying and selling (commerce).
- 4 Nines . . . . Added responsibilities.
- 3 Nines . . . . Much correspondence.
- 4 Eights . . . . Much news.
- 3 Eights . . . . Much journeying. {205}
- 4 Sevens . . . . Disappointments.
- 3 Sevens . . . . Treaties and compacts.
- 4 Sixes . . . . Pleasure.
- 3 Sixes . . . . Gain, success.
- 4 Fives . . . . Order, regularity.
- 3 Fives . . . . Quarrels, fights.
- 4 Fours . . . . Rest, peace.
- 3 Fours . . . . Industry.
- 4 Threes . . . . Resolution, determination.
- 3 Threes . . . . Deceit.
- 4 Twos . . . . Conferences, conversations.
- 3 Twos . . . . Reorganization, recommendation.

## OF THE DIGNITIES

A CARD is strong or weak, well dignified or ill dignified, according to the cards next to it on either side.

Cards of the same suit on either side strengthen it greatly, for good or evil according to their nature.

Cards of opposite natures on either side weaken it greatly, for either good or evil.

Swords are inimical to Pentacles.

Wands are inimical to Cups.

Swords are friendly with Cups and Wands.

Wands are friendly with Swords and Pentacles.

If a card fall between two other which are mutually contrary, it is not much affected by either. {206}

## A METHOD OF DIVINATION BY THE TAROT

[This method is that given to students of the grade Adept Adeptus Minor in the R. R. et A. C. But it has been revised and improved, while certain safeguards have been introduced in order to make its abuse impossible. --- O.M.]

### 1. THE Significator.

Choose a card to represent the Querent, using your knowledge or judgment of his character rather than dwelling on his physical characteristics.

2. Take the cards in your left hand. In the right hand hold the wand over them, and say: I invoke thee, I A O, that thou wilt send H R U, the great Angel that is set over the operations of this Secret Wisdom, to lay his hand invisibly upon these consecrated cards of art, that thereby we may obtain true knowledge of hidden things, to the glory of thine ineffable Name. Amen.

3. Hand the cards to Querent, and bid him think of the question attentively, and cut.

4. Take the cards as cut, and hold as for dealing.

### "First Operation"

This shows the situation of the Querent at the time when he consults you.

1. The pack being in front of you, cut, and place the top half to the left. {207}

2. Cut each pack again to the left.

3. These four stack represent I H V H, from right to left.

4. Find the Significator. It be in the HB:Y pack, the question refers to work, business, etc.; if in the HB:H pack, to love, marriage, or pleasure; if in the HB:H pack, to money, goods, and such purely material matters.

5. Tell the Querent what he has come for: if wrong, abandon the divination.

6. If right, spread out the pack containing the Significator, face upwards.

Count the cards from him, in the direction in which he faces.

The counting should include the card from which you count.

For Knights, Queens and Princes, count 4.

For Princesses, count 7.

For Aces, count 11.

For small cards, count according to the number.

For trumps, count 3 for the elemental trumps; 9 for the planetary trumps; 12 for the Zodiacal trumps.

Make a "story" of these cards. This story is that of the beginning of the affair.

7. Pair the cards on either side of the Significator, then those outside them, and so on. Make another "story," which should fill in the details omitted in the first.

8. If this story is not quite accurate, do not be discouraged. Perhaps the Querent himself does not know everything. But the main lines ought to be laid down firmly, with correctness, or the divination should be abandoned. {208}

#### “Second Operation”

##### Development of the Question

1. Shuffle, invoke suitably, and let Querent cut as before.
2. Deal cards into twelve stacks, for the twelve astrological houses of heaven.
3. Make up your mind in which stack you ought to find the Significator, “e.g.” in the seventh house if the question concerns marriage, and so on.
4. Examine this chosen stack. If the Significator is not there, try some cognate house. On a second failure, abandon the divination.
5. Read the stack counting and pairing as before.

#### “Third Operation”

##### Further Development of the Question

1. Shuffle, etc., as before.
2. Deal cards into twelve stacks for the twelve signs of the Zodiac.
3. Divine the proper stack and proceed as before.

#### “Fourth Operation”

##### Penultimate Aspects of the Question

1. Shuffle, etc., as before.
2. Find the Significator: set him upon the table; let the thirty-six cards following form a ring round him. {209}
3. Count and pair as before.

[Note that the nature of each Decan is shewn by the small card attributed to it, and by the symbols given in Liber DCCLXXVII, cols. 149-151.]

#### “Fifth Operation”

##### Final Result

1. Shuffle, etc., as before.
2. Deal into ten packs in the form of the Tree of Life.

3. Make up your mind where the Significator should be, as before; but failure does not here necessarily imply that the divination has gone astray.

4. Count and pair as before.

[Note that one cannot tell at what part of the divination the present time occurs. Usually Op. 1 seems to indicate the past history of the question; but not always so. Experience will teach. Sometimes a new current of high help may show the moment of consultation.

I may add that in material matters this method is extremely valuable. I have been able to work out the most complex problems in minute detail. O.M.]

{210}

### ON—ON—“POET”

I to the open road,  
You to the hunchbacked street—  
Which of us two  
Shall the earlier rue

That day we chanced to meet?

I with a heart that's sound,  
You with sick fancies of pain—  
Which of us two  
Would the earlier rue

If we chanced to meet again?

I jingle homely lore,  
While you rhyme is with kiss—  
Which of us two  
Will the earlier rue

The love of the “Hoylake Miss?”

Not I the first to go,  
Nor I the first to deceive—  
Which of us two  
Shall the the earliest rue

Our garden of make-believe? {211}

You were a Chinese god,

I an offering fair,  
As we entered the  
Garden of Allah,

To sing our holy prayer.

Entered with hearts bowed low, Yet I heard a voice that cried:

## **For he is the god of the**

Sacrifice,

You are the crucified.

It was all make-believe,  
A foolish game of play,  
Our garden of Allah  
A drawing-room,

Our Chinese god of clay.

Strings of bruises for pearls,  
Tears for forget-me-nots,  
And a deadly pain  
Of the sickening shame

Watching the fading spots.

As quickly they faded,  
The heart of me faded as well,  
Until nothing is left  
Of my garden,

But a soul sunk to hell. {212}

Hail!

Poet prend ton lute --- Je disparaître,  
No more together we'll enter the  
Enchanted garden of make-believe,  
Nor my sad soul listen while thine deceive.  
No more you'll be the God of Sacrifice,  
Nor I the crucified.

Ah, Garden of Allah --- how bitter sweet  
Thy fruit. Why breakest thou the heart?  
Why spoilest thou the soul with notes  
From thy golden lute?

Lo! our garden a common room,  
Our Chinese god burnt clay, and  
The singing of verses a funeral hymn  
That awakes with awakening day.

'Twas all such a meaningless play,  
Poet prend ton lute --- Je disparaître.  
Hail!

Poet, take my hand --- we'll walk  
Still a little way.  
I'll not desert thee at the close of day,

I, too, must pray.  
A beggar asking alms of passers-by,  
Does not refuse a drink to one who's dry  
That once by him did lie.

Poet, come close --- before I leave for aye  
Take thou my hand, we'll walk still  
A little way. {213}  
One garment covered both to keep us warm, What harmed the one, was't not the  
other's harm?

Close clasped, one single form.  
Was it not meant of aye?  
Poet, take thou my hand --- we'll still  
Walk a little way.

**MARY D'ESTE.**  
(MARY DEMPSEY-BLIDEN-STURGES-BEY.)

{214}

**ELDER EEL**

**A SKETCH**

**BY**

**ALEISTER CROWLEY**

"To"

"Tom Bond Bishop"



## PERSONS OF THE SKETCH

MR. MEEK, "the Minister"

MR. DOSE, "the Doctor"

MR. BONES, "the Butcher"

MR. BUN, "the Baker"

MR. CHIPS, "the Carpenter"

MR. TONGS, "the Tinker"

MR. GRAB, "the Grocer"

MR. AWL, "the Cobbler"

WOMEN, "including" JEANNIE MACKAY

ELDER EEL, "the Exciseman"

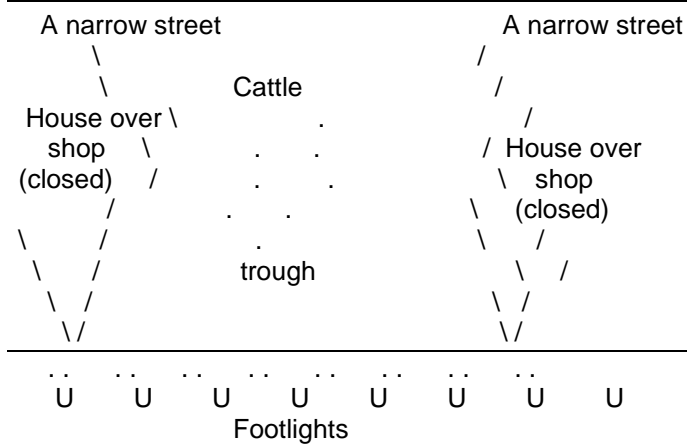
"and"

## LILITH

{Illustration facing page 219 approximated:

Houses over closed shops

---



[The houses should have 14 or 16 windows arranged in two stories. All windows have practicable shutters.] }

## **ELDER EEL**

SCENE: "The Market-place of the Village of Houghmagandie."

**["Enter" L., BONES, BUN, CHIPS, TONGS, "and" GRAB. "All are dressed in the**

black shiny clothes conventional on Sundays in the provinces. They are followed by a number of women dressed with equal propriety, who enter the houses that surround the market-place, and disappear. One of them," JEANNIE MACKAY, "walks apart, and as if ashamed of herself. The scene is one of characteristic Sabbath gloom. The men carry immense black Bibles. They walk very slowly and heavily."]

BONES. A stirring discourse.

CHIPS. Ay! the meenister was juist gran'.

TONGS. Losh! But that was guid about the destruction o' Sennacherib.

BUN. Ay!

GRAB. D'ye ken what he meant?

BONES. Ay! the meenister's verra clear.

GRAB. Na! Na! but d'ye ken he was drivin' the arrow of the Wurrd to oor ain hairts?

## **BONES. Ay! But what d'ye mean? {219}**

["Enter" R., AWL. "He is a tall, sprightly man in a decent suit of tweeds, and he is smoking a pipe. All turn from him as if he were a leper."]

AWL. A braw day the day!

GRAB. Is this a day to be ta'king o' days?

["All groan."]

AWL. This is the Lord's Day, and a'm thankin' Him for his guid gift o' tobacco.

GRAB. Ye dirty little Atheist! D'ye no ken this is the Sawbath? Awa' wi' ye from the Lord's children!

BONES. An' dinna blaspheme!

GRAB. Beware, ye fausse loon! The judgment o' the Lord is nigh at han'.

CHIPS. The meenister preached o' the destruction o' Sennacherib.

AWL. An' wha's Sennacherib?

CHIPS. Juist sic anither as yoursel'. A fleetin', flytin', floutin', sweerin' deevil like yoursel'!

AWL. Ah, weel! puir bodies, ye don't know all! Guid job for you!

["He passes over, and goes out," L.

BUN. The sculduddery wastrel!

BONES. The blaspheming loon!

CHIPS. The feckless child o' Satan!

TONGS. The rantin', roarin' lion!

GRAB. Ah! d'ye ken the noo wha the meenister meant by Sennacherib?

ALL. Ah!

GRAB. D'ye mind Sennacherib was King o' Babylon?

ALL. Ah! {220}

GRAB. D'ye ken --- ah! here comes Elder Eel, the guid man. He'll tell t' 'e. He's seen wi' his ain een!

**[“Enter” L., ELDER EEL, “very tall and thin and lantern-jawed, more solemn**

**and portentous than the others.”]**

GRAB. The Blessing o' the Lord be on ye, Elder. Will ye tell the fowk o' the terrible scandal in Houghmagandie?

EEL. The han' o' the Lord is heavy upon us for oor sins.

ALL. Ay! Ay

GRAB. We are but puir sinners.

EEL. Ay! we deserve it. But our punishment is greater than we can bear.

ALL. Woe unto us!

EEL. Wi' these een hae I seen it! Alack the day! My brethren, d'ye ken wha's ta'en the lodging ower Awl's shop?

BONES. When?

EEL. Last nicht. The very eve o' the Blessed Sabbath!

[“All groan.”

CHIPS. Wha' then?

EEL. The 'Hoor o' Babylon!

ALL. The 'Hoor o' Babylon!

EEL. A wanton, forward wench! A Babylonish Harlot!

BONES. The Lord ha' mercy on us!

EEL. An actress body!

ALL. The Lord ha' mercy on us!

CHIPS. Fra' Glasgie, I doot?

EEL. Waur!

ALL. Waur?

EEL. Waur! {221}

BUN. No' fra' Lunnon, Elder. It's main impawisible!

EEL. Waur!

BONES. It canna be! It canna be!

EEL. Waur. Far waur!

TONGS. Hoots! but we maun ha' fallen into terrible sin.

BONES. Fra' whaur? In the Lord's name, mon, tell. We're fair distrachit.

EEL. Fra' Pairisss!

GRAB. Fra' the Hame o' the De'il!

BONES. Fra' Hell! Fra' the Bottomless Pit!

CHIPS. The 'Hoor o' Babylon! The Scarlet Wumman that rideth on the Beast wi' Seven Heads!

TONGS. Fra' the very hairt o' a' sculduddery an' wickedness!

BUN. O Lord! ha' mercy upon us!

EEL. Indeed, I ha' seen her at the window. Aboot nine o' th' clock last nicht when a' guid fowk suld be abed --- and I mysel' was wa'king hame fra' the meenister's. And there she was at the window, wi' her lang hair down on her bare shou'ders.

ALL. A' weel! a' weel! 'Tis a wicked wurld!

EEL. D'ye ken she leanit oot, the Jezebel, wi' her painted face, an' --- an' -----

ALL. Weel!

EEL. The audacious wench cried oot, "Gude-nicht, Chairlie!" an' blew me a kiss.

ALL. A' weel!

EEL. An' I cried oot i' the wurlds o' the gude buke: "An Jehu cried unto the eunuchs, Throw her dune"! {222}

BONES. An' was she rebukit?

EEL. Nay! she cried back on me: "There's no eunuchs here, Chairlie, nor none wanted. Throw it up!"

CHIPS. The brazen, forward, sulduddery wench! The flytin', sweerin' harlot o' Babylon!

EEL. An' then she picks up her fiddle that she's lured thousands o' men to their doom wi', and she plays, "We are na fou, we're no that fou."

ALL. Shame on her!

GRAB. Hark! wha's that?

["the tuning of a violin is heard, off."

EEL. There she is! There's the 'Hoor o' Babylon!

[LILITH, "off, plays a lively though classical piece of music."

EEL. To your tents, O Israel! To your hames, men o' Houghmagandie! On to the marrow-bones o' your knees, and pray that the curse may be removed from us!

ALL. Amen!

EEL. As for me, I'll wrastle wi' this deevil, and maybe have strength given me to overcome it. Here comes the meenister; I'll hae twa wurds wi' him on the matter!

ALL. Guid guide ye and preserve ye!

["All go off" R., "in consternation."

EEL. An' noo to wrastle wi' the demon!

["Enter" L., MEEK "and" DOSE. DOSE "is an educated man, well dressed.""]

EEL. Gude-mornin', meenister! Gude-mornin', doctor!

MEEK ["Very humble and quiet"]. Gude-mornin', Elder!

DOSE. Morning, Elder!

EEL. I wad hae twa wurds wi' ye, meenister!

MEEK. Ay! Ay! What is it, noo? {223}

EEL. Meenister, it's verra terrible, what I wad say to ye. The 'Hoor o' Babylon's  
amang us.

["The doctor laughs."

DOSE. At it again, Eel? Ha! Ha! Ha!

EEL. Ay, sir, d'ye ken this is a muckle serious affair! There's a French actress body in  
the village! In the Village o' Houghmagandie!

DOSE. Ha! Ha! Ha! I was just going to tell you about it, Meek. It's a dear little  
Russian girl, a friend of my wife's. She's had a tremendous season in Paris --- they  
went mad over her --- so we suggested her coming up here for a rest. She wouldn't  
stay with us --- poor child, she has to practise eight hours a day! --- so we got her the  
room over Awl's, and she comes to the Surgery for meals. My wife's bringing her up to  
the Manse to call on Monday.

MEEK. Oh! Oh! There, Elder, you see it's all right.

EEL. ["aghast"]. A' richt!!! --- a' --- richt!!!

[MEEK "and" DOSE "nod and pass on, laughing."

EEL. He's fair witched. He's the prey o' Satan! The meenister was laughing on the  
Sawbath! Oh, Lord! Lord! An' I'm left by my lanes to wrastle wi' the de'il i' petticoats!  
Witchcraft! fair witchcraft! An' sorcery! Whaur's ony help but in the A'mighty? ["He  
takes out a flat whisky flask and swallows a big dram."] Whaur, I say, is ony help but in  
the A'mighty?

["Re-enter" AWL, L., "still smoking."

AWL. Hullo, Elder, an' what's the matter noo? Hae ye discovered the sin of Achan  
again?

EEL. Ah, well, ah, well! Alack the day! ... Hae ye come to torrment me, ye dirty little  
Atheist? [224}

AWL. Three lies in three words, Elder. Ye'll win the Bishop's Kettle this year, for sure!  
But what is it? Hae the Glasgie fowk got wind o' your little affair wi' Bungs? What d'ye  
mak' a year oot o' that?

EEL. Ye wicked deevil!

AWL. I dinna care. It's your affair to take the King's siller, and the whisky man's gowd!  
But I'm wondering hoo it gangs wi' sae muckle releegion!

EEL. Hoo dare ye?

AWL. Or have they found your ain private still o'er the brae? An exciseman wi' a still o'  
his ain! ha! ha! ha!

EEL. Ye fausse fiend! Hae ye gi'en me awa'?

AWL. Na! I'm no sae releegious as ye are. But I doot it's fowk ken o' your dealin's wi'  
Jeannie Mackay!

EEL. Hoo did ye ken that?

AWL. Why, the lass is in trouble; and you best ken wha's the fault is.

EEL. Ay! And didna I gie her fower shilling an' saxpence to get tae Glasgie an' hide her shame? An' didna I rebuke her for the sin o't by the reever bank, so that she might hae found grace to droon hersel'?

AWL. Ay! ye're a mean, sneakin', coordly, murderous dog! That I didna ken, an' I thank ye for tellin' me. I'm for ben.

**[“He spits ostentatiously on the ground and goes off” R.  
“But remains**

visible to audience as one watching the scene. He whistles softly and beckons, off.”]

EEL. Bad! Bad! I maun be fey to hae tellt him that. But I'll see Jeannie, and gie her twa pund sterling --- na! one pund fifteen shillin' --- na! one pund ten shillin' --- an' get her {225} tae Glasgie --- wi' the promise o' mair! Ay! yon's the teecket --- wi' the promise o' mair! An' I'll chase the Babylonish Harlot fra' Houghmagandie, so that if the wurst comes tae the wurst, fowk winna gie ony creedit tae the lass. An' noo, then, wi' my conscience clearit, I'll confront the lioness i' her den.

[“He turns to go off” R., “and is startled to find” LILITH “entering” R.

“She wears a thin summer dress very beautifully made, and on her head is a coquettish hat with a suggestion of horns. On seeing him she laughs. His gloom deepens. She goes up and curtseys to him, then puts up her” fiddle and plays the” “Old Hundredth,” “or other Scottish hymn tune.”]

EEL. Weel, wad ye aye play holy tunes, I wadna say!

[“She plays a religious classical piece.”

EEL. That savours o' Popery, I doot! But i' the main ye mean weel!

**[“She plays” “Auld Lang Syne,” “And other Scottish ballads,  
arranged so as**

to lead from grave to gay. He is by this time enthralled by the music, and begins to show animation, following the beats with his hands. Even his feet begin to be uneasy.”

EEL. Weel! weel! wha wad hae thocht it? There's no sic hairm after a', maybe.

**[“She sees him her prey, and plays a mad Hungarian dance.  
He is compelled**

to pick up the step, and she leads him, dancing, three or four times round the stage and off,” L. AWL “comes out to centre of stage.”

LILITH, “off, changes to” “The De'il's awa' wi' th' Exciseman.”]

## **AWL. “sings:”**

The de’il cam’ fiddling through our toun,  
An’s danced awa’ wi’ th’ Exciseman;  
And ilka wife cries:

**[“the windows of every house burst open, and women appear, joining in the song.”]**

Auld Mahoun!

I wish ye joy o’ your prize, mon!  
The de’il’s awa’, the de’il’s awa’.  
The de’il’s awa’ wi’ th’ Exciseman.  
He’s danced awa’, he’s danced awa’  
He’s danced awa’ wi’ th’ Exciseman!

[“Repeat chorus while the villagers flock back to the stage. The women are now dressed in the gayest peasant costumes.” LILITH, “off, resumes the dance tune and leads on” EEL, “who by this time is dancing with absolute abandon. All make way for him and stand back, laughing. The music stops.” EEL, “suddenly brought to himself, stares and gasps. He would go off, but” AWL “stops him.”]

AWL. Na, Elder, ye’ve made this toon a hell lang eneugh! Tae the fountain, lads!

[“They catch him, and duck him half a dozen times.”

[“Enter” MEEK.

MEEK [“throws up his arms”]. An’ what, i’ the Lord’s name, is come to Houghmagandie?

AWL. It’s a’ richt, meenister. But I’m the Law an’ the Prophets the day!

## **[ELDER EEL “comes dripping from the fountain” {227}**

AWL. Prisoner at the bar, are ye guilty or not guilty? Guilty! Whaur’s Jeannie Mackay? Dinna fear, lass. Will ye wed this mon here?

JEANNIE. Ay, sir [“she is in tears”]. It’s his bairn, Gude kens.

AWL. Now, meenister, this is whaur ye’re wanted. D’ye consent, Elder? Ye’ve been a hairless auld scoundrel, but ye can e’en dae the richt thing by the lass noo.

EEL. Ay! I repent sincerely.

AWL. None o’ that! Say ye’re sorry, like a mon!

EEL. I’m sorry, Jeannie. An’ Ill be a gude mon tae ye, lass.

AWL. That’s better. Now, meenister, the Blessing.

MEEK. In the name o' God, I declare ye lawful man an' wife. ["He joins their hands and blesses them."]

AWL. An' no more private still, Elder, an' no more bribes fra distillers!

EEL. Ay! I mean it.

AWL. Guid. Now, lass, run off wi' him, lest he fa' into the snare o' the 'Hoor o' Babylon again; an' this time for his soul's ill!

["All laugh." EEL "goes off with" JEANNIE.

AWL. Noo, lads an' lasses a'! Prayer i' th' morning, an' thanksgivin' in th' afternoon.

[LILITH "plays."

### **["sings"] We'll mak' our maut, we'll brew oor drink**

We'll dance an' sing an' rejoice, mon,

An' mony braw thanks tae the mickle black de'il

["Bowing to" LILITH]

That's danced awa' wi' th' Exciseman! {228}

There's threesome reels, there's foursome reels,

There's hornpipes an' strathspeys, mon!

### **But the ae best dance e'er came tae oor land**

Was --- the de'il's awa' wi' th' Exciseman!

### **["Chorus as before. All dance merrily, and at last even the minister is**

carried off by a big flamboyant girl into the centre of the crowd."]

***CURTAIN.***

{229}

THE SPADGER

**BY JOHN MASEFIELD, JUNIOR**

(No relation to the immortal poet of that name)

DEDICATED GRATEFULLY TO MR. AUSTIN HARRISON



There was a spadger  
 Went up a spout;  
 There came a thunderstorm,  
 And washed the out.  
 The little spadger  
 Sat on the grass,  
 And told the thunderstorm  
 To its .  
 And when the storm was done,  
 And all the rain,  
 The little spadger  
 Went up again.  
 There came a spadger hawk  
 And speid the snuggery,  
 And with his claws he tore  
 That to .  
 There came a thunderbolt  
 From the hand of God;  
 It hit that spadger hawk  
 And killed the .  
 There is a moral  
 To this moral story ---  
 If you goes up the spout  
 You goes to glory.<<WEH NOTE: Fill in the

blanks. Hint: try words beginning with "f".>>

{230}

[DAVID HAMISH JENKINS, a native of Merthyr Tydfil, originally studied painting, and produced several excellent pictures. At the age of twenty-one he took up the study of the classics, and occupied the position of classical master at several public schools. Whilst in London he met Aleister Crowley, whose poetical works had a great charm for him. Jenkins was a prolific writer, but unfortunately, little of his work was published before his death at the early age of thirty-three. He died in March 1911, mourned by a large circle of friends. E. W.]

## TO PERSIS

I

CHILD --- forgive me if I call thee child ---  
 The weight of my mortality in years,  
 I reckon not, but tribulations wild,  
 With stormy battle, stress of life and fears.  
 I see thee once again athwart the mist  
 Of Time, and past the wane of many moons  
 Not changed, with still a change --- the same, I wist,  
 Yet not --- as purest daylight's change from noon.

## II

### ***I then beheld thee with thy tresses rolled***

In darkling curls and masses long adown:

A child thou wert, in maiden's youthful mould,  
With childhood's pensive magic round thee thrown. {231}  
To see thee changed, ah! 'tis a sign of Time's  
Unending, ceaseless march. You come again  
With those thick dusky masses coiled betimes  
And coiled around thy head in plait and chain.

## III

'Tis but a trifling change --- a petty pace, But fraught with all the force of Yet To Be:

For to mine eyes thy simple act of grace  
Is one step onward, whither no one can see ---  
A little further to the Great Unknown  
By ways where Life's Periodics plants her rood  
The Living Progress landmarks all alone,  
Soon passed: --- thou reachest on to Womanhood!

## IV

Fair --- God grant that it be fair --- thy world!  
With influence of Goodness shed around.  
Far from thee may the tongue of Spite uncurl  
With venom'd spleen, and vicious raucous sound!  
Have mercy, God! I am not proud, not proud!  
But all my pent-up wrath I pour on Spite.  
It is enough! Forgive these murmurings loud  
Against the Powers and Majesties of Night.

### ***L'ENVOI***

Good child, you will again depart --- Fates weave their spell, All hail! God-speed!  
May God be with you! and --- Farewell!

**D. HAMISH JENKINS.**

{232}

## **WAITE'S WET**

**OR**

### **THE BACKSLIDER'S RETURN**

"All things come to him who Waites."

"I waited patiently on the Lord; and He inclined unto me, and heard my cry."

IT was a brilliant May afternoon when the Prodigal returned. At the offices of the "Equinox" the usual constellation was assembled. Crowley lay lost in meditation upon the 1500-guinea Persian rug, which he had received from the executors of the late John Brown; Neuburg, covered from head to foot with yellow paint and his own post-prandial poetry, was yelling with laughter over a telegram which informed him that his favourite uncle had been disembowelled by a mad bull; Wieland, his head among the fire-irons, his soul among the stars, was trying to remember two important engagements which he had written down in his note-book five minutes earlier; Ethel Archer, talked to by Meredith Starr, but not listening to him, sat pale and classical on the edge of a table in default of a promontory, saying softly: "Bysses--- ---aster--- kisses---caster---blisses--- faster---this is---master---misses---disaster--- Pisces---poetaster---Cambyases---chaster; Madam Strindberg, still smarting under the description of herself as "relict or derelict" of somebody, having {233} telegraphed to the Bank to stop any cheques she might draw in the next twelve months, was committing suicide with the murmured apology: "After all, this isn't an hotel"; while "Boy Billy," tastefully costumed for walking in Bond Street as an Egyptian "sais," was romping with her third best pal in spite of the broken heart which she had left beneath the boots of Mr. Hener Skene; Mr. Austin Harrison, who had dropped in for a quiet afternoon, was quite failing to grasp the situation created by the Editor herself, who, shaking in every chin, declared rather more than less than aloud that, waiters or no waiters, she meant to marry him, and the gentleman down-stairs could go --- my grandmother's hat! --- and -----

She was interrupted by the arrival of a telegraph boy, who delivered a bulky envelope containing the following message ---

"Notwithstanding categorical imputations sacramentally integrated similitudes undedicated warrants antecedent Paulopetrine typology casually unworthy hypostaticism predecessorial superincission archidiaconal arch-amphibians osify elpidize redintegration status lymphaticus."

"A cipher telegram! How romantic!" cried the Editor, releasing Austin Harrison for the fraction of a second.

"Oh no," said Crowley, "it's quite plain English; it's from Arthur Edward Waite. He repents; he comes back to the fold. He begs forgiveness. Osify means 'dare'; eplidize, 'hope'; redintegration, 'restoration'; status, 'status.'"

### **"But he says 'status lymphaticus.'" {234}**

"It's a disease; he read about it in the "Daily Mail" on the Underground between Aldgate and Blackfriars; but it sounds better than plain 'status'; so he damned the extra

ha'penny, and put it. To my mind it's the shortest and plainest thing he's ever written. And I forgive him all."

The company, overborne by authority, acquiesced. Only Neuburg, always a pessimist, doubted. "It's unsigned!" he groaned, his lips, blood-stained bolsters dipped in ink, writhing like half-boiled lobsters.

The Editor, with one shriek, one sob, and one sigh, thinking of the veil of the temple, tore a napkin in default of anything else to tear, and cried: "It is finished! Votes for Women!" Neuburg, his nose working feverishly, burst into hyena-howls. The Master arose; calling for hot water and sulphuric acid, he comparatively cleaned the victim's left ear, and bit another piece off. Calm was restored.<<In the event, Neuburg proved to have been justified in his scepticism. The telegram was not from Waite; it was a practical joke of Dr. Wynn Westcott's, possibly. But I can no more rewrite this article than Crowley can replace Neuburg's ear. --- A. Q., JR.>>

Remembering Mr. Waite's statement in "Who's Who" that he "holds nearly all degrees of Masonry known in England, and some which are here unknown," Crowley dictated the following telegram ---

"Waite, Esquire, Etcetera, Sidmouth Lodge, South Ealing.

"Yes.

### **"ALEISTER CROWLEY.**

"Apprentice, Companion, "Master," Secret Master, Perfect Master, Intimate Secretary, Provost and Judge, Valiant {235} Master, Elect of Nine, Elect of the Unknown, Elect of Fifteen, Perfect Elect, Illustrious, and in Scotland of the Holy Trinity, Companion, Master, Panissiere, Master of the Triangle, of J.J.J., of the Sacred Vault, and of St. Andrew: Little Architect, Grand Architect, and Architect in Light and Perfection; Apprentice, Companion, and Master Perfect Architect, Perfect Architect, and in Scotland Sublime, and Sublime of Heredom; Royal Arch, Grand Axe, Sublime Knight of Choice, Knight of the Sublime Choice, Prussian Knight, "Knight of the Temple," Knight of the Eagle, Knight of the Black Eagle, Knight of the Red Eagle, Knight of the White East, "Knight of the East," Commander of the East, Grand Commander of the East, Sovereign Commander of the Temple, and "Prince of Jerusalem." Sovereign Prince Rose Croix of Kilwinning and of Heredom, Knight of the West, Sublime Philosopher, Discreet of Chaos, Sage of Chaos, Knight of the Sun, "Supreme Commander of the Stars," Sublime Philosopher Knight Noachite, of all four grades of the Key of Masonry, True Mason Adept, Sovereign Elect, Sovereign of Sovereigns, Grand Master of the Symbolic Lodges, Very High and Very Powerful, Knight of Palestine, Knight of the White Eagle, Grand Elected Knight Kadosch Sovereign Inspector, and Grand Inquisitor Commander, Beneficent Knight, Knight of the Rainbow, Knight of Banuka, Very Wise Israelite Prince, Sovereign Prince Talmudim, Sovereign Prince Zadkim, Grand-Haram, Grand Prince Haram, Sovereign Prince Hasid, "Sovereign Grand Prince Hasid," and Grand Inspector Intendant Regulator of the Order: Sovereign Prince of the 78<sup>th</sup>, 79<sup>th</sup>, 80<sup>th</sup> and 81<sup>st</sup> degrees; Sovereign Prince of the 82<sup>nd</sup>, 83<sup>rd</sup>, 84<sup>th</sup>, {236} 85<sup>th</sup> and 86<sup>th</sup> degrees; "Sovereign Grand Prince of the" 87<sup>th</sup> degree, Grand Master" Consituent of the Order for the First Series, "Sovereign Grand Prince of the 88<sup>th</sup> degree," Grand Master

Constituent of the Order for the Second Series, "Sovereign Grand Prince of the 89<sup>th</sup> degree," Grand Master Constituent of the Order for the Third Series, and of the NINETIETH AND LAST DEGREE SUPREME GRAND CONSERVATOR AND ABSOLUTE GRAND SOVEREIGN AND PATRIARCH OF THE ANCIENT ORIENTAL RITE OF MIZRAIM: Pastophoris, Neocoris, and Melanophoris; Christophoris, Perfect Master Balahate, Sublime Master Just and Perfect, "Sublime Epopt," and Knight of the Iris; Sublime Minerval, Knight of the Golden Fleece, Grand Elect Mysophilote, Knight of the Triangle, "Knight of the Sacred Arch," Knight of the Secret Vault, "Knight of the Sword," Knight of Jerusalem, Knight of the East and Knight of the Rose Croix: Knight of the Red Eagle, "Knight of the Temple," Sublime Aletophilote, Knight of Libanus, "Knight of Heredom," Knight of the Tabernacle, "Knight of the Serpent," Knight Sage of Truth, "Knight Hermetic Philosopher," Knight of the Key, Knight of the White Eagle, KNIGHT KADOSCH, Knight of the Black Eagle, KNIGHT OF THE ROYAL MYSTERY, and KNIGHT GRAND INSPECTOR; Knight of Scandinavia, Sublime Commander of the Temple, Sublime Negotiate, Knight of Shota, Sublime Elect of Truth, "Grand Elect of the AEons," Sage Savaist, "Knight of the Arch of Seven Columns, Prince of Light," Sublime Hermetic Sage, "Prince of the Zodiac," Sublime Sage of the Mysteries, Sublime Pastor of the Huts, "Knight of the Seven Stars, Sublime Guardian of the" {237} "Sacred Mount," and "Sublime Sage of the Pyramids;" Sublime Philosopher of Samothrace, "Sublime Titan of the Caucasus," Sage of the Labyrinth, "Knight of the Phoenix," Sublime Scald, Sublime Orphic Doctor, Pontiff of Cadmia, Sublime Magus, Prince Brahmin, Grand Pontiff of Ogygia, "Sublime Guardian of the Three Fires, Sublime Unknown Philosopher, Sublime Sage of Eleusis, Sublime Kawi," Sage of Mythras, "Grand Installator Guardian of the Sanctuary, Grand Consecrator Architect of the Mystic City, Grand Eulogist Guardian of the Ineffable Name, Patriarch of Truth, Knight of the Golden Branch of Eleusis," Patriarch of the Planispheres, Patriarch of the Sacred Vedas, Supreme Master of Wisdom, "Doctor of the Sacred Fire," Sublime Master of the Sloka, and Knight of the Lybic Chain: Patriarch of Isis, Sublime Knight Theosopher, "Grand Pontiff of the Thebaid," Knight of the Redoubtable Sada, Sublime Elect of the Sanctuary of Mazias, Patriarch of Memphis, Grand Elect of the Temple of Midgard, Sublime Knight of the Valley of Oddy, Doctor of the Izeds, Sublime Knight of Kneph, Sublime Philosopher of the Valley of Kabal, Sublime Prince of Masonry, "Grand Elect of the Sacred Curtain, Prince Pontiff of the Mystic City, Sovereign Master of Masonry," and "Perfect Pontiff Sublime Master of the Great Work: Grand Defender of the Order," Sublime Catechist, Adept of Sirius, Adept of Babylon, Companion Banuke, Companion Zerdust, "Companion of the Luminous Ring," Sage of Elea, Sage of Delphi, Sublime Sage of Symbols Intendant of Hieroglyphics, Sublime Sage of Wisdom, Sublime Sage of the Mysteries, Sublime Sage of the Sphinx, Priest of On, Grand Inspector Regulator General of the Order, Prince and Pontiff of Memphis, Grand Administrator of the Order, {238} PATRIARCH GRAND CONSERVATOR OF THE ORDER, and a MEMBER OF THE SOVEREIGN SANCTUARY "of the" ANCIENT ORIENTAL RITE OF MEMPHIS: "Apprentice, Companion," and "Master;" Discreet Master, Perfect Master, Intimate Secretary, Provost and Judge, and Intendant of the Buildings; Elect of Nine, Elect of Fifteen and Sublime Knight Elect; Grand Master Architect, "Ancient Master of the Royal Arch," and Grand Elect Perfect and Sublime Mason; Knight of the Sword, Prince of Jerusalem, Knight of the East and West, and "Knight of the Rose Croix of Heredom;"

[illegible]

“Send this,” quoth he, “to the Flapper-haunted fields where Prehistoric Peeps are frowned upon!”

To describe the scenes that followed would have beggared the fertile or perhaps fertilized pen of the Editor of the {239} "Looking-Glass"; but he was in any case not there, being busy in working out by applied mathematics the problem as to which public man was worthiest of a biography in his columns next week.

The words “blasphemous orgie” altogether fail to give any idea of what occurred.

“Twenty-eight naked demi-mondaines now brimmed the buckets with satyrion,” hardly describes it.

“These loathsome and abominable creatures next abandoned themselves to frenzied scenes unparalleled in Degenerate Rome,” conveys an altogether false impression.

Only my own pen can describe it accurately; and I suppose the printer will refuse to set it up, and very likely telephone the Public Prosecutor. However, I shall try and sneak it through in Ciceronian Latin.

Crowlieus dixit: Quid circa --- (What on earth's the Latin for "tea"?)?

Omnes biberunt.

(There must be some concealed horror in these words. It “apparently” means “Crowley said --- what about tea? They all drank.” With this reservation we prepare to fly to Ostend, but print it. Printer.)

The good news ran through London like wildfire, doing every hundred yards in even time.

Ralph Shirley, stirring uneasily in his office chair, stroked his pet rhinoceros, and murmured “Piles o’ money”; Leopold Rothschild asked if the zebra could indeed change his stripes; and although ninety and nine just persons that needed no repentance had that very minute been presented to the angels in heaven, the subject was completely forgotten in the exuberance of the higher joy. {240}

Waite's photograph, frock-coat and all, was carried in its red plush frame shoulder high by Mr. Battiscombe Gunn; Kennedy took a tailor's bill from his bosom, and dropped a silent tear upon it, murmuring "His" letter!" The Editor, bustling Austin Harrison aside, took a bottle of champagne and a taxi to South Ealing, ignorant or careless of the reception that she might expect from that mother of "one 'd,'" nee "Ada Lakeman, of

Devonshire family and Greek extraction,” with the words “Sidmouth Lodge --- lickitysplit --- my grandmother’s hat!” while the stock of all those “public companies,” of which Mr. Waite is “in business secretary and director,” soared beyond the clouds, and had subsequently to be watered with tears.

Brooklyn, N.Y., where he was born, organized a procession which, instead of taking so many hours to pass a given point, decided, in flattering imitation of its greatest son, to take several weeks to come to it. The “old family of Lovell,” which boasts itself to be his ancestor through his mother, saw the culmination of its own fortunes in this great fortune of its fortune-telling scion, and gave itself the Glad Eye; the “earliest settlers in Connecticut,” who were responsible for his father, wriggled with pleasure in their graves, like tickled children: the “orders and fraternities which are concealed within Masonry or have arisen out of it,” with which he “is connected in particular,” tyled themselves and gave themselves over to unbridled joy: the “Hermetic Text Society” recently established by him “for the production by experts of rare old books and MSS. belonging to the literatures of Christian Mysticism, Rosicrucianism, Kabalism, and Alchemy” (“more” commercial candour!) tried in its joy to sell the MS. of {241} the Book of Deuteronomy at Sothebys’: the very timbers of the ship in which he was “brought in infancy” to England shivered with ecstasy; the girls at the London Wall Exchange unanimously resolved never again to ring up 3469, however often and however angrily asked for, that the Restored-to-Favour might remain in the Adytum of God-nourished Silence for ever.

Neuburg himself wrote the following sonnet ---

“They also serve who only stand, and --- Waite,  
Sweeter than sugar and as soft as silk,

## **You could not stand, you would not serve! What fate**

Threatened the hope of Horlick’s Malted Milk?  
Graver than Gladstone, decenter than Dilke,  
You, called to be the Peter of the State,  
Tried in your agony to do a bilk: ---  
Though you could handle rod, and master bait.

## ***“Now all is changed. Offended Crowley cries***

Upon your shoulder. All’s red nose, wet eyes.  
You shall be Mary now as well as Martha!  
The mystic quest is yours as well as mine,  
Dilucid: sacramentally, in fine,  
Victoria loved Albert: I love Arthur.”

I shall now draw the Veil of Sanctimoniosity upon this touching scene.

**A. QUILLER, JR.**

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## MY CRAPULOUS CONTEMPORARIES

NO. VI

### ***AN OBITUARY***

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### ***AN OBITUARY***

PHILOSOPHERS have always erred by generalizing from too few facts. Into this trap fell even the author of the injunction, “De mortuis nil nisi bonum,” though one may concede that it was excusable, even creditable, in him to have been unable to forsee my Uncle.

Born, as will presently become clear, in the earliest years of the reign of Queen Victoria, his genius quickly developed. He had that simplicity of vision, that flashing insight, which stamps the highest types of intelligence. When only six years old, while meditating on the increasing difficulty of earning an honest living, and the increasing risk of earning a dishonest one, he saw a fond mother give her little boy a penny to buy sweets. In a single second his mind was made up; his career was determined. How, thrilled the Master-Thought—how can I get that penny?

A rapid calculation assured him of the soundness of his instinct. Probably at least a hundred thousand mothers --- of the world’s six hundred million --- give a penny to some child every day.

A hundred thousand pence a day is over a hundred and fifty thousand pounds a year; if he could only get ten per cent. of that, he wouldn’t be doing so badly. {245}



That night, as he said his prayers at his mother's knee, she was surprised and pleased to hear a new petition: "And oh! dear Jesus, do let me do ever such a great work for other little children! Bring them all in! Don't let me miss one out."

Hot stuff for six, I don't think.

It was evident, to his astuteness and business capacity, that this work demanded the most complete organization. He therefore obtained a post under the Government, so that, while touching a good salary, his whole time was free to devote to his great scheme. "Punctuality," he often said to me, "is the thief of time; procrastination is the soul of business," and would justify his paradox by pointing out that if you only left letters unanswered long enough, the need to answer them disappeared.

His system, in fact, became extremely popular; even Charles Dickens playfully animadverted upon it in one of his novels.

A secretary being necessary to him, he pressed his sister A----- into the service, thereby saving her from such terrible temptations as love, marriage, or even occasional relaxation, which is known to be the devil's subtlest engine, and saving himself from the expense of hiring a drudge.

He applied the same fine intelligence to all the problems of life. Onanism, he argued, is demonstrably safe and economical; further, it is secret, and can be passed off as chastity; hence credit with the pious. Again, "I am out to get the money that parents give their children; I am the sole Inventor of the 'Kinchin-lay'; and I am certainly not going to queer my own pitch by getting children. I might have to give them pennies now and then myself." Onanism consequently became the rule of his life; and it is only fair to say that I believe the {246} persistent rumours (especially in later years) of his assaults on young children to be entirely without foundation. At least it is certain that nothing was ever brought home to him. While he was still a young man he definitely founded an organization on the lines of the well-known and justly admired Children's Scripture Union. He issued a card, price one penny, with the days of the year, and a "portion of Scripture" indicated for reading on this day. As the card could be prepared in half an hour by any one, and printed at about fourpence halfpenny a hundred, there was a small but sufficient margin of profit --- or would have been but for the expense of getting the scheme under way.

My uncle's genius never hesitated. "Of all the puppies on earth, the 'pi' set at Cambridge are the most priggish," he exclaimed enthusiastically.

So he got hold of a few, and called them Evangelists. They were to go down (of course, at their own expense) to the seaside --- where the children with the pennies were, not to the slums, where there were plenty of children but no pennies --- and hold "services," the object of all which was to sell these cards, and force the unhappy infant who was really interested in Judges to switch off to Leviticus. Christian parents were, however, quick to see that my uncle's genius had forged a new tyranny, and his scheme had the heartiest of receptions. The Children's Special Service Mission had met with unqualified success; his own might easily match it, so he surmised --- as the event proved, justly. Children were obliged to throw down spade and bucket, and gather round the unwashed feet and swelled head of the "university man" --- usually non-

collegiate! --- who found himself free to splutter {247} as he would, without the wholesome fear of ragging which restrained him during term.

My uncle was now in a position to develop his scheme fully, and the ring of philanthropic blackmailers and blackguards who run religious charities were compelled to admit him to a share of the spoils. He founded a Magazine, with some external and internal resemblance to that excellent paper, "Our Own Magazine," which, with consummate impudence, he declared to contain nothing but true stories. These stories are usually about the good little girl who "converts" the horrid, swearing bargee, and the good little boy who brings his "thoughtless" mother to Jesus. This, being a monthly, brought in another twelve pennies annually from every victim. He also published leaflets which he could sell by the hundred to the kind of idiot that likes to give such things to strangers who have never done it any harm. He had all these things translated into dozens of languages, and the rill of pennies swelled to a mighty river.

By this time his sister A----- was worn out, and died. For a month he had to pay a typist; but she little knew my uncle if she thought she had a permanent job. He rushed off to some ghastly Welsh "resort," to be acclaimed as the Founder of the Faith by the flourishing branch of the "Mission" which he had established there, and, selecting a female with features and character of an anaemic cow, married her and her money, sacked the typist, and settled down as the principal ornament of London's most suburban "subbub."

I suppose none even of his accomplices will regret his death; to the lachrymal glands of a crocodile he added the bowels of compassion of a cast-iron rhinoceros; with the {248} meanness and cruelty of a eunuch he combined the calculating avarice of a Scotch Jew, without the whisky of the one or the sympathetic imagination of the other.

Perfidious and hypocritical as the Jesuit of Protestant fable, he was unctuous as Uriah Heep, and for the rest possessed the vices of Joseph Surface and Tartufe; yet, being without the human weaknesses which makes them possible, he was a more virtuous, and therefore a more odious, villain.

In feature resembling a shaven ape, in figure a dislocated Dachshund, his personal appearance was at the first glance unattractive. But the clothes made by a City tailor lent such general harmony to the whole as to reconcile the observer to the phenomenon observed.

Of unrivalled cunning, his address was plausible; he concealed his genius under a mask of matchless mediocrity, and his intellectual force under the cloak of piety. In religion he was an Evangelical, that type of Nonconformist who remains in the Church in the hope of capturing its organization and its revenues.

An associate of such creatures of an inscrutable Providence as Coote and Torrey, he surpassed the one in sanctimoniousness, the other in bigotry, though he always thought blackmail too risky, and slander a tactical error.

Without heart or conscience, either in his family relations or his public functions, he goes to a grave covered by the flowers of those who think it politic to pretend to honour him; and it is his tragedy that of all the obituaries penned by servile or venal dupes or

accomplices of his misdeeds, none will survive the century. This article remains his sole enduring monument.

A. QUILLER, JR. {249}

## THE NEW EVELYN HOPE

### I

#### ***BEAUTIFUL Evelyn Hope is dead!***

Sit and watch by her side an hour  
This is her bookshelf by her bed;  
Nietzsche, Weininger, Schopenhauer.  
Small wonder then that her soul should pass!  
Much remains to be changed, I think:  
She died of the swollen head, alas!  
That maidens catch from Maeterlinck.

### II

#### ***Sixteen years old when she died!***

A Vestal, tending Minerva's flame;  
It was not her time to read; beside,  
Her life had hardly a hope or aim,  
Nor duties enough, nor little cares;  
She was never quiet; her mind was astir,  
To Henrik Ibsen she said her prayers,  
And she worshipped Edward Carpenter.

### III

#### ***Is it too late then, Evelyn Hope?***

We know that your soul was pure and true  
From Alan Leo's Test Horoscope,  
And Cheiro's words confirmed it too ---  
And just because I was thrice as old,  
And because you thought me cynical, I'd  
No place in the Higher Life, I was told;  
I was Agnostic, naught beside. {250}

## IV

### ***No, indeed! For God above***

Is great to grant, is mighty to make,  
But how about Tolstoy's "Thoughts on Love"?  
And Havelock Ellis for culture's sake?  
Delayed we may be for more lives yet,  
Through worlds I shall traverse not a few;

### **E'en H. P. Blavatsky I shall forget**

Ere again I read Annie Besant with you.

## V

But the time will come, at last it will,  
When, Evelyn Hope, what's meant I shall say  
By the novels of Evelyn Underhill,  
And Tchekhof's and Wedekind's dramas gray.  
Why you loved Bergson I shall divine;  
The Lords of Karma may then have said  
Why you never dipped into books of mine,  
But read G. K. Chesterton's works instead.

## VI

I have read, I shall say, so much since then;  
Have ransacked Mudie's so many times;  
Gained me the gains of various men,  
From Machen's miasma to Lupin's crimes;

### **Yet one thing in my own Test Horoscope**

Either I missed, or itself missed me:  
I was not warned, Oh, Evelyn Hope,  
'Gainst lending the dramas of Strindberg to thee. {251}

## VII

### ***I loved you, Evelyn, all the while!***

My heart was full as it could hold  
Of Ella Wheeler Wilcox' style ---  
Think what it cost me, I that was old.  
So hush! I give you this leaf to keep ---  
See! I shut it inside the sweet cold hand;  
'Tis a tract on The Simple Life and Sleep;

You will wake, and remember, and understand.

**VICTOR B. NEUBURG.**

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{WEH NOTE: The next section has its own pagination, separate from the rest}

***SEPHER SEPHIROTH***

**SVB FIGVRA**

**D**

(GR:omicron-alpha-rho-iota-theta-nu-omicron-sigma)

**A.'. A.'.**

**Publication in Class B**

Imprimatur:

N. Fra. A.'. A.'.

## PREFACE

CAN any good thing come out of Palestine? is the broader anti-Semitic retort to the sneer cast by the Jews themselves against the harmless and natural Nazarene; one more example of the poetic justice of History. And no doubt such opponents of the modern Jew will acclaim this volume as an admirable disproof of that thesis which it purports to uphold.

The dissimilarities, amounting in some cases to sheer contradiction, which mark many numbers, will appear proof positive that there is nothing in the numerical Qabalah, especially as we may presume that by filling up this dictionary from the ordinary Hebrew Lexicon one would arrive at a mere hotch-pot.

Apart from this, there is a deeper-lying objection to the Qabalah; viz., that the theory is an example of the fallacy *Post hoc propter hoc*.

Are we to believe, asks the sceptic, that a number of learned men deliberately sat down and chose words for the sake of their numerical value? Language is a living thing, with many sources and diverse; can it be moulded in any such arbitrary fashion?

The only reply seems to be a mere assertion that to some extent it certainly is so. Examples of a word being spelt deliberately wrong do occur; and such a jugglery as the changing of the names of Abram and Sarai to Abraham and Sarah can hardly be purposeless. Once admit the end of such a wedge, and it is difficult to say whether it may not be driven home so far as to split asunder the Tree of Knowledge, if not the Tree of Life.

Another line of argument is the historical. We do not here refer to the alleged forgery of the Qabalah by Rabbi Moses ben Leon --- was it not? --- but to the general position of the ethnologist that the Jews were an entirely barbarous race, incapable of any spiritual pursuit. That they were polytheists is clear from the very first verse of Genesis; that Adonai Melekh is identical with "Moloch" is known to every Hebraist. The "Old Testament" is mainly the history of the struggle of the phallic Jehovah against the rest of the Elohim, and that his sacrifices were of blood, and human blood at that, is indisputable.

Human sacrifices are to-day still practised by the Jews of Eastern Europe, as is set forth at length by the late Sir Richard Burton in the MS. which the wealthy Jews of England have compassed heaven and earth to suppress, and evidenced by the ever-recurring Pogroms against which so senseless an outcry is made by those who live among those degenerate Jews who are at least not cannibals.<<WEH NOTE: Crowley's irony at times has led to his detriment. Elsewhere, and much later, he denies the validity of the "Blood Libel". Here he writes in somewhat dubious humor an anti-Semitic seeming introduction to a book on Jewish mysticism!>>

Is it to such people, indeed, that we are to look for the highest and subtlest spiritual knowledge?

To this criticism there are but two answers. The first, that an esoteric tradition of great purity may co-exist with the most crass exoteric practice. Witness the Upanishads in the land of Jagganath, hook-swinging, and the stupidest forms of Hatha-Yoga.

Witness the Tipitaka (with such perfections as the Dhammapada) in the midst of peoples whose science of torture would seem to have sprung from no merely human imagination. The descriptions in the Tipitaka itself of the Buddhist Hells are merely descriptions of the actual tortures inflicted by the Buddhists on their enemies.

The second, that after all is said, I find it work very well. I do not care whether Sq.Rt. -1 is an impossible, an unimaginable thing, or whether de Moivre really invented it, and if so, whether de Moivre was an immortal man, and wore whiskers. It helps me to make certain calculations; and so long as that is so, it is useful, and I stick to it.

Other criticisms of the methods of the Qabalah itself have been made and disposed of in the article on the subject in "The Temple of Solomon the King" (Equinox V) and no further reference need be made to them in this place. It is only necessary to say that the article should be studied most thoroughly, and also the article "A Note on Genesis" in the second number of The Equinox.

With these two weapons, and the Sword of the Spirit, the Practicus, fully armed, may adventure himself in the great battle wherein victory is Truth.

## **PERDURABO.**

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### ***EDITORIAL NOTE***

THIS dictionary was begun by Allan Bennett (Fra.'. Iehi Aour, now Bhikkhu Ananda Metteya) in the last decade of the nineteenth century since GR:Psi-J.C. It was bequeathed to the present Editor, with many other magical MSS., on I.A.'s departure for Ceylon in 1899.

Fra. Perdurabo used it, and largely added to it, in the course of his Qabalistic workings. With George Cecil Jones (Fra.'. Volo Noscere) he further added to it by making it a complete cross-correspondence to the Book DCCLXXVII.

It was further revised and checked, re-copied by a Jewish scribe, and again checked through, in the year V of the present Era.

The mathematical additions were continued by Fra.'. P. and Fra.'. Lampada Tradam; and the MS. finally copied on a specially constructed typewriter by Gerald Rae Fraser (Fra.'. GR:Psi) who added yet further mathematical data.

This copy has again been checked by Fra.'. P. and Soror.'. N.N. and the proofs further by three separate scholars.

The method of employing the dictionary has been fully indicated in The Temple of Solomon the King [Equinox V].

None of the editors claim to possess even the smallest degree of scholarship. The method of compilation has been to include all words given in Von Rosenroth's Qabalistic Dictionary, those specially commented on in S.D., I.R.Q., and I.Z.Q., those given in 777, and those found by Fratres I.A. and P. Some of them are found in texts of the Hebrew Scriptures which appeared to those adepts to be of magical importance. Owing to their carelessness, the meaning of some few words has been lost, and cannot now be traced.

## ABBREVIATIONS, SIGNS, AND FIGURES

### **K.D. L.C.K. p\_\_\_ = KABBALA DENUDATA cuius Pars Prima continet Locos**

Communes Kabbalisticos.

Dec.	= Decan.
S.P.M.	= Sphere of the Primum Mobile.
S.S.F.	= Sphere of the Fixed Stars.
L.T.N.	= Lesser Angel governing Triplicity by Night.
L.T.D.	= Lesser Angel governing Triplicity by Day.
K.Ch.B.	= Kether --- Chokmah --- Binah.
(Ch.)	= Chaldee.
S.D.	= Siphra Dtzenioutha.
I.R.Q.	= Idra Rabba Qadisha.
Tet.	= Tetragrammaton.
L.A. Angel	= Lesser Assistant Angel.
I.Z.Q.	= Idra Zuta Qadisha.
M.T.	= Magister Templi.
HB:Sh	= Shemhamphorasch.
W.	= Wands.
C.	= Cups.
S.	= Swords.
P.	= Pentacles.
K. of S.	= Key of Solomon.
O.P.A.A.	= Oriens --- Paimon --- Arion --- Amaimon

{WEH NOTE: this next set of equates originally had symbols matched against words. It has been left for completeness. Other symbols have been replaced or approximated to allow ASCII representation.}

Aries = Aries.	:	Saturn = Saturn.
Taurus = Taurus.	:	Sun = Sun.
Gemini = Gemini.	:	Moon = Moon.
Cancer = Cancer.	:	Mars = Mars.
Leo = Leo.	:	Mercury = Mercury.
Virgo = Virgo.	:	Jupiter = Jupiter.
Libra = Libra.	:	Venus = Venus.
Scorpio = Scorpio.	:	



Sagittarius = Sagittarius. :  
 Capricorn = Capricornus. :  
 Aquarius = Aquarius. :  
 Pisces = Pisces. :

.-----.  
 : : enclosing a number shows that the number is a perfect square.

.-----.

4.Rt. before “ “ “ a squared square.

P# above “ “ “ a perfect number.

:

.----- about “ “ “ a factorial.  
 <<See special table  
 following.>>

::

.----- about “ “ “ a sub-factorial.

R(n) before “ “ “ a reciprocal (or  
 ‘amicable’) number.

{WEH NOTE: / replaces the division symbol = “divided by”}

SUM (1-k) is an abbreviation for “the sum of the first k natural numbers.”

## TABLE OF FACTORS

ODD NUMBERS FROM 1 TO 3321 (5’S EXCLUDED); SHOWING LOWEST FACTORS, AND PRIMES (P.). “---“ INDICATES THAT THE NUMBER IS DIVISIBLE BY 3.

{WEH NOTE: This table was originally published five columns to a page. It is here reproduced as a single column, and the page ends are indicated by a lower case letter following the Roman numeral that marks the end of the page; e.g. {ixb} indicates the end of the second column on page ix.

Note also that Crowley gives “1” as the first odd number. This is not always used by mathematicians. More significantly, he takes “1” as the first Prime number, and hardly any mathematicians of his time or the present do that. The first prime number is considered to be “2” by mathematicians, with “1” being the multiplicative identity element.

The main structure of this table is that of a compressed factorization reference, always yielding the lowest factor directly or implicitly. Once that is obtained, any remaining factors may be found after division by the first factor and recursion to the table. Even numbers and numbers divisible by five are omitted in view of the fact that the lowest factor of such numbers is obviously 2 or 5.}

-----  
: 1 : P.

-----  
2 P.  
3 P.  
5 P.  
7 P.

-----  
: 9 : 3 to the 2<sup>nd</sup> power

-----  
11 P.  
13 P.  
17 P.  
19 P.  
21 ---  
23 P.  
27 3 to the 3<sup>rd</sup> power  
29 P.  
31 P.  
33 ---  
37 P.  
39 ---  
41 P.  
43 P.  
47 P.

-----  
: 49 : 7 to the 2<sup>nd</sup> power

-----  
51 ---  
53 P.  
57 ---  
59 P.  
61 P.  
63 ---  
67 P.  
69 ---  
71 P.  
73 P.  
77 7  
79 P.

-----  
: 81 : 3 to the 4<sup>th</sup> power = 9 to the 2<sup>nd</sup> power

-----  
{viiiia}

83 P.  
87 ---  
89 P.  
91 7  
93 ---  
97 P.  
99 ---

101	P.
103	P.
107	P.
109	P.
111	---
113	P.
117	---
119	7

.-----.  
: 121 : 11 to the 2<sup>nd</sup> power

123	---
127	P.
129	---
131	P.
133	7
137	P.
139	P.
141	---
143	11
147	---
149	P.
151	P.
153	---
157	P.
159	---
161	7
163	P.
167	P.

.-----.  
: 169 : 13 to the 2<sup>nd</sup> power

.-----.  
{viiiib}

171	---
173	P.
177	---
179	P.
181	P.
183	---
187	11
189	---
191	P.
193	P.
197	P.
199	P.
201	---
203	7
207	---
209	11
211	P.
213	---
217	7

219	---
221	13
223	P.
227	P.
229	P.
231	---
233	P.
237	---
239	P.
241	P.
243	3 to the 5nd power
247	13
249	---
251	P.
253	11
257	P.

{viiic}

259	7
261	---
263	P.
267	---
269	P.
271	P.
273	---
277	P.
279	---
281	P.
283	P.
287	7

.-----.  
: 289 : 17 to the 2<sup>nd</sup> power

.-----.

291	---
293	P.
297	---
299	13
301	7
303	---
307	P.
309	---
311	P.
313	P.
317	P.
319	11
321	---
323	17
327	---
329	7
331	P.
333	---
337	P.
339	---
341	11

343 7  
{vi iid}

347 P.  
349 P.  
351 ---  
353 P.  
357 ---  
359 P.

.-----.

: 361 : 19 to the 2<sup>nd</sup> power

.-----.

363 ---  
367 P.  
369 ---  
371 7  
373 P.  
377 13  
379 P.  
381 ---  
383 P.  
387 ---  
389 P.  
391 17  
393 ---  
397 P.  
399 ---  
401 P.  
403 13  
407 11  
409 P.  
411 ---  
413 7  
417 ---  
419 P.  
421 P.  
423 ---  
427 7  
429 ---  
431 P.

{viii e}

433 P.  
437 19  
439 P.

.-----.

: 441 : 21 to the 2<sup>nd</sup> power

.-----.

443 P.  
447 ---  
449 P.  
451 11  
453 ---

457	P.
459	---
461	P.
463	P.
467	P.
469	7
471	---
473	11
477	---
479	P.
481	13
483	---
487	P.
489	---
491	P.
493	17
497	7
499	P.
501	---
503	P.
507	---
509	P.
511	7
513	---
517	11
519	---
521	P.
523	P.
527	17

{ixa}

.-----.  
: 529 : 23 to the 2<sup>nd</sup> power

531	---
533	13
537	---
539	7
541	P.
543	---
547	P.
549	---
551	19
553	7
557	---
559	13
561	---
563	P.
567	---
569	P.
571	P.
573	---
577	P.
579	---

581	7
583	11
587	P.
589	17
591	---
593	P.
597	---
599	P.
601	P.
603	---
607	P.
609	---
611	13
613	P.
617	P.
619	P.
621	---
{ixb}	

623	7
627	---
629	17
631	P.
633	---
637	7
639	---
641	P.
643	P.
647	P.
649	11
651	---
653	P.
657	---
659	P.
661	P.
663	---
667	23
669	---
671	11
673	P.
677	P.
679	7
681	---
683	P.
687	---
689	13
691	P.
693	---
697	17
699	---
701	P.
703	19
707	7
709	P.
711	---

713 23  
717 ---  
{ixc}

719 P.  
721 7  
723 ---  
727 P.

.-----.  
: 729 : 3 to the 6<sup>th</sup> power = 9 to the 3<sup>rd</sup> power = 27 to the 2<sup>nd</sup> power

.-----.  
731 17  
733 P.  
737 11  
739 P.  
741 ---  
743 P.  
747 ---  
749 7  
751 P.  
753 ---  
757 P.  
759 ---  
761 P.  
763 7  
767 13  
769 P.  
771 ---  
773 P.  
777 ---  
779 19  
781 11  
783 ---  
787 P.  
789 ---  
791 7  
793 13  
797 P.  
799 17  
801 ---  
803 11  
807 ---  
809 9  
811 P.  
{ixd}

813 ---  
817 19  
819 ---  
821 P.  
823 P.  
827 P.  
829 P.



831	---
833	7
837	---
839	P.

.-----.  
: 841 : 29 to the 2<sup>nd</sup> power

843	---
847	7
849	---
851	23
853	P.
857	P.
859	P.
861	---
863	P.
867	---
869	11
871	13
873	---
877	P.
879	---
881	P.
883	P.
887	P.
889	7
891	---
893	19
897	---
899	29
901	17
903	---
907	P.

{ixe}

909	---
911	P.
913	11
917	7
919	P.
921	---
923	13
927	---
929	P.
931	7
933	---
937	P.
939	---
941	P.
943	23
947	P.
949	13
951	---
953	P.

957	---
959	7

.-----.

: 961 : 31 to the 2<sup>nd</sup> power

.-----.

963	---
967	P.
969	---
971	P.
973	7
977	P.
979	11
981	---
983	P.
987	---
989	23
991	P.
993	---
997	P.
999	---
1001	7

{xa}

1003	17
1007	19
1009	P.
1011	---
1013	P.
1017	---
1019	P.
1021	P.
1023	---
1027	13
1029	---
1031	P.
1033	P.
1037	17
1039	P.
1041	---
1043	7
1047	---
1049	P.
1051	P.
1053	---
1057	7
1059	---
1061	P.
1063	P.
1067	11
1069	P.
1071	---
1073	29
1077	---
1079	13

1081 23  
1083 ---  
1087 P.

.-----.

:1089 : 33 to the 2<sup>nd</sup> power

.-----.

1091 P.  
1093 P.  
1097 P.

{xb}

1099 7  
1101 ---  
1103 P.  
1107 ---  
1109 P.  
1111 11  
1113 ---  
1117 P.  
1119 ---  
1121 19  
1123 P.  
1127 7  
1129 P.  
1131 ---  
1133 11  
1137 ---  
1139 17  
1141 7  
1143 ---  
1147 31  
1149 ---  
1151 P.  
1153 P.  
1157 13  
1159 19  
1161 ---  
1163 P.  
1167 ---  
1169 7  
1171 P.  
1173 ---  
1177 11  
1179 ---  
1181 P.  
1183 7  
1187 P.  
1189 29  
1191 ---

{xc}

1193 P.  
1197 ---

1199	11
1201	P.
1203	---
1207	17
1209	---
1211	7
1213	P.
1217	P.
1219	23
1221	---
1223	P.
1227	---
1229	P.
1231	P.
1233	---
1237	P.
1239	---
1241	17
1243	11
1247	29
1249	P.
1251	---
1253	7
1257	---
1259	P.
1261	13
1263	---
1267	7
1269	---
1271	31
1273	19
1277	P.
1279	P.
1281	---
1283	P.
1287	---
{xd}	

1289	P.
1291	P.
1293	---
1297	P.
1299	---
1301	P.
1303	P.
1307	P.
1309	7
1311	---
1313	13
1317	---
1319	P.
1321	P.
1323	---
1327	P.
1329	---

1331	11
1333	31
1337	7
1339	13
1341	---
1343	17
1347	---
1349	19
1351	7
1353	---
1357	23
1359	---
1361	P.
1363	29
1367	P.

-----

:1369 : 37 to the 2<sup>nd</sup> power

-----

1371	---
1373	P.
1377	---
1379	7
1381	P.

{xe}

1383	---
1387	19
1389	---
1391	13
1393	7
1397	11
1399	P.
1401	---
1403	23
1407	---
1409	P.
1411	17
1413	---
1417	13
1419	---
1421	7
1423	P.
1427	P.
1429	P.
1431	---
1433	P.
1437	---
1439	P.
1441	11
1443	---
1447	P.
1449	---
1451	P.
1453	P.

1457	31
1459	P.
1461	---
1463	7
1467	---
1469	13
1471	P.
1473	---
1477	7

{xia}

1479	---
1481	P.
1483	P.
1487	P.
1489	P.
1491	---
1493	P.
1497	---
1499	P.
1501	19
1503	---
1507	11
1509	---
1511	P.
1513	17
1517	37
1519	7

.-----.

:1521 : --- 39 to the 2<sup>nd</sup> power

.-----.

1523	P.
1527	---
1529	11
1531	P.
1533	---
1537	29
1539	---
1541	23
1543	P.
1547	7
1549	P.
1551	---
1553	P.
1557	---
1559	P.
1561	7
1563	---
1567	P.
1569	---
1571	P.

{xib}

1573	11
1577	19
1579	P.
1581	---
1583	P.
1587	---
1589	7
1591	37
1593	---
1597	P.
1599	---
1601	P.
1603	7
1607	P.
1609	P.
1611	---
1613	P.
1617	---
1619	P.
1621	P.
1623	---
1627	P.
1629	---
1631	7
1633	23
1637	P.
1639	11
1641	---
1643	31
1647	---
1649	17
1651	13
1653	---
1657	P.
1659	---
1661	11
1663	P.
1667	P.

{xic}

1669	P.
1671	---
1673	7
1677	---
1679	23

-----

:1681 : --- 41 to the 2<sup>nd</sup> power

-----

1683	---
1687	7
1689	---
1691	19
1693	P.
1697	P.

1699	P.
1701	---
1703	13
1707	---
1709	P.
1711	29
1713	---
1717	17
1719	---
1721	P.
1723	P.
1727	11
1729	7
1731	---
1733	P.
1737	---
1739	37
1741	P.
1743	---
1747	P.
1749	---
1751	17
1753	P.
1757	7
1759	P.
1761	---

{xid}

1763	41
1767	---
1769	29
1771	7
1773	---
1777	P.
1779	---
1781	13
1783	P.
1787	P.
1789	P.
1791	---
1793	11
1797	---
1799	7
1801	P.
1803	---
1807	13
1809	---
1811	P.
1813	7
1817	23
1819	17
1821	---
1823	P.
1827	---
1829	31



1831	P.
1833	---
1837	11
1839	---
1841	7
1843	19
1847	P.

-----.

:1849 : 43 to the 2<sup>nd</sup> power

-----.

1851	---
1853	17
1857	---

{xie}

1859	11
1861	P.
1863	---
1867	P.
1869	---
1871	P.
1873	P.
1877	P.
1879	P.
1881	---
1883	7
1887	---
1889	P.
1891	31
1893	---
1897	7
1899	---
1901	P.
1903	11
1907	P.
1909	23
1911	---
1913	P.
1917	---
1919	19
1921	17
1923	---
1927	41
1929	---
1931	P.
1933	P.
1937	13
1939	7
1941	---
1943	29
1947	---
1949	P.
1951	P.

{xiia}

1953	---
1957	19
1959	---
1961	37
1963	13
1967	7
1969	11
1971	---
1973	P.
1977	---
1979	P.
1981	7
1983	---
1987	P.
1989	---
1991	11
1993	P.
1997	P.
1999	P.
2001	---
2003	P.
2007	---
2009	7
2011	P.
2013	---
2017	P.
2019	---
2021	43
2023	7
2027	P.
2029	P.
2031	---
2033	19
2037	---
2039	P.
2041	13
2043	---
2047	23
{xiib}	

2049	---
2051	7
2053	P.
2057	11
2059	29
2061	---
2063	P.
2067	---
2069	P.
2071	19
2073	---
2077	31
2079	---
2081	P.

2083 P.  
 2087 P.  
 2089 P.  
 2091 ---  
 2093 7  
 2097 ---  
 2099 P.  
 2101 11  
 2103 ---  
 2107 7  
 2109 ---  
 2111 P.  
 2113 P.  
 2117 29  
 2119 13  
 2121 ---  
 2123 11  
 2127 ---  
 2129 P.  
 2131 P.  
 2133 ---  
 2137 P.  
 2139 ---  
 2141 P.

{xiic}

2143 P.  
 2147 19  
 2149 7  
 2151 ---  
 2153 P.  
 2157 ---  
 2159 17  
 2161 P.  
 2163 ---  
 2167 11  
 2169 ---  
 2171 13  
 2173 41  
 2177 7  
 2179 P.  
 2181 ---  
 2183 37  
 2187 3 to the 7<sup>th</sup> power  
 2189 11  
 9191 7  
 2193 ---  
 2197 13  
 2199 ---  
 2201 31  
 2203 P.  
 2207 P.

.-----.

:2209 : 47 to the 2<sup>nd</sup> power

.----.  
 2211 ---  
 2213 P.  
 2217 ---  
 2219 7  
 2221 P.  
 2223 ---  
 2227 17  
 2229 ---  
 2231 23  
 2233 11  
 2237 P.  
 {xiid}

2239 P.  
 2241 ---  
 2243 P.  
 2247 ---  
 2249 13  
 2251 P.  
 2253 ---  
 2257 37  
 2259 ---  
 2261 7  
 2263 31  
 2267 P.  
 2269 P.  
 2271 ---  
 2273 P.  
 2277 ---  
 2279 43  
 2281 P.  
 2283 ---  
 2287 P.  
 2289 ---  
 2291 29  
 2293 P.  
 2297 P.  
 2299 11  
 2301 ---  
 2303 7  
 2307 ---  
 2309 P.  
 2311 P.  
 2313 ---  
 2317 7  
 2319 ---  
 2321 11  
 2323 23  
 2327 13  
 2329 17  
 2331 ---  
 {xiie}

2333	P.
2337	---
2339	P.
2341	P.
2343	---
2347	P.
2349	---
2351	P.
2353	13
2357	P.
2359	7
2361	---
2363	17
2367	---
2369	23
2371	P.
2373	---
2377	P.
2379	---
2381	P.
2383	P.
2387	7
2389	P.
2391	---
2393	P.
2397	---
2399	P.

.-----.  
:2401 : 7 to the 4<sup>th</sup> power = 49 to the 2<sup>nd</sup> power

2403	---
2407	29
2409	---
2411	P.
2413	19
2417	P.
2419	41
2421	---
2423	P.
2427	---

{xiiia}

2429	7
2431	11
2433	---
2437	P.
2439	---
2441	P.
2443	7
2447	P.
2449	31
2451	---
2453	11
2457	---

2459	P.
2461	23
2463	---
2467	P.
2469	---
2471	7
2473	P.
2477	P.
2479	37
2481	---
2483	13
2487	---
2489	19
2491	47
2493	---
2497	11
2499	---
2501	41
2503	P.
2507	23
2509	13
2511	---
2513	7
2517	---
2519	11
2521	P.

{xiiib}

2523	---
2527	7
2529	---
2531	P.
2533	17
2537	43
2539	P.
2541	---
2543	P.
2547	---
2549	P.
2551	P.
2553	---
2557	P.
2559	---
2561	13
2563	11
2567	17
2569	7
2571	---
2573	31
2577	---
2579	P.
2581	29
2583	---
2587	13
2589	---

2591 P.  
2593 P.  
2597 7  
2599 23

.-----.

:2601 : --- 51 to the 2<sup>nd</sup> power

.-----.

2603 19  
2607 ---  
2609 P.  
2611 7  
2613 ---  
2617 P.

{xiiic}

2619 ---  
2621 P.  
2623 43  
2627 37  
2629 11  
2631 ---  
2633 P.  
2637 ---  
2639 7  
2641 19  
2643 ---  
2647 P.  
2649 ---  
2651 11  
2653 7  
2657 P.  
2659 P.  
2661 ---  
2663 P.  
2667 ---  
2669 17  
2671 P.  
2673 ---  
2677 P.  
2679 ---  
2681 7  
2683 P.  
2687 P.  
2689 P.  
2691 ---  
2693 P.  
2697 ---  
2699 P.  
2701 37  
2703 ---  
2707 P.  
2709 ---  
2711 P.

{xiiid}

2713	P.
2717	11
2719	P.
2721	---
2723	7
2727	---
2729	P.
2731	P.
2733	---
2737	7
2739	---
2741	P.
2743	13
2747	41
2749	P.
2751	---
2753	P.
2757	---
2759	31
2761	11
2763	---
2767	P.
2769	---
2771	17
2773	47
2777	P.
2779	7
2781	---
2783	11
2787	---
2789	P.
2791	P.
2793	---
2797	P.
2799	---
2801	P.
2803	P.
2807	7

{xiiie}

.-----.

:2809 : --- 53 to the 2<sup>nd</sup> power

.-----.

2811	---
2813	29
2817	---
2819	P.
2821	7
2823	---
2827	11
2829	---
2831	19
2833	P.



2837	P.
2839	17
2841	---
2843	P.
2847	---
2849	7
2851	P.
2853	---
2857	P.
2859	---
2861	P.
2863	7
2867	47
2869	19
2871	---
2873	13
2877	---
2879	P.
2881	43
2883	---
2887	P.
2889	---
2891	7
2893	11
2897	P.
2899	13
2901	---

{xiva}

2903	P.
2907	---
2909	P.
2911	41
2913	---
2917	P.
2919	---
2921	23
2923	37
2927	P.
2929	29
2931	---
2933	7
2937	---
2939	P.
2941	17
2943	---
2947	7
2949	---
2951	13
2953	P.
2957	P.
2959	11
2961	---
2963	P.
2967	---

2969	P.
2971	P.
2973	---
2977	13
2979	---
2981	11
2983	19
2987	29
2989	7
2991	---
2993	41
2997	---

{xivb}

2999	P.
3001	P.
3003	---
3007	31
3009	---
3011	P.
3013	23
3017	7
3019	P.
3021	---
3023	P.
3027	---
3029	13
3031	7
3033	---
3037	P.
3039	---
3041	P.
3043	17
3047	11
3049	P.
3051	---
3053	43
3057	---
3059	7
3061	P.
3063	---
3067	P.
3069	---
3071	37
3073	7
3077	17
3079	P.
3081	---
3083	P.
3087	---
3089	P.
3091	11

{xivc}

3093	---
3097	19
3099	---
3101	7
3103	29
3107	13
3109	P.
3111	---
3113	11
3117	---
3119	P.
3121	P.
3123	---
3127	53
3129	---
3131	31
3133	13
3137	P.
3139	43
3141	---
3143	7
3147	---
3149	47
3151	23
3153	---
3157	7
3159	---
3161	29
3163	P.
3167	P.
3169	P.
3171	---
3173	19
3177	---
3179	11
3181	P.
3183	---
3187	P.
{xivd}	

3189	---
3191	P.
3193	31
3197	23
3199	7
3201	---
3203	P.
3207	---
3209	P.
3211	13
3213	---
3217	P.
3219	---
3221	P.
3223	11

3227	7
3229	P.
3231	---
3233	53
3237	---
3239	41
3241	7
3243	---
3247	17

-----.

:3249 : --- 57 to the 2<sup>nd</sup> power

-----.

3251	P.
3253	P.
3257	P.
3259	P.
3261	---
3263	13
3267	---
3269	7
3271	P.
3273	---
3277	29
3279	---
3281	17

{xivd}

{WEH NOTE: The table ends along the top of the next page in five short columns. These are here presented as above, with triple spaces at the ends.}

3283	7
3287	19
3289	11
3291	---

3293	37
3297	---
3299	P.

3301	P.
3303	---
3307	P.

3309	---
3311	7
3313	P.

Thus:  $n! = 1 \times 2 \times 3 \times \dots \times n$ ,

$$1 \times 2 \times 3 \times \dots \times n$$

and  $\therefore n = \dots + \text{or} - h,$   
 $\therefore 2.71828188\dots$

where h is the smaller decimal fraction less than unity by which the fraction

$$1 \times 2 \times 3 \times \dots \times n$$

$\dots$  differs from a whole number, and is to be added or  
 2.71828188...

subtracted as the case may be. --- The most useful expression for

$\therefore n$  is:

$$\therefore n = \frac{n}{1} - \frac{n(n-1)}{1 \times 2} + \frac{n(n-1)(n-2)}{1 \times 2 \times 3} - \dots$$

to (n + 1) terms.

$$e = 1 + \frac{1}{1} + \frac{1}{2} + \frac{1}{3} + \dots \text{to Infinity}$$

$$= 2.71828188\dots$$

{xv} -

{WEH NOTE: was

Figures of the letters

Names of the letters	Now is Hebrew substitution code}	Value of the letters	English equivalents of the letters
(M) Aleph	HB:A	1	A
(D) Beth	HB:B	2	B
(D) Gimel	HB:G	3	G
(D) Daleth	HB:D	4	D
(S) Heh	HB:H	5	H (E)
(S) Vau	HB:V	6	V (U)
(S) Zayin	HB:Z	7	Z
(S) Kheth (Cheth)	HB:Ch	8	Ch
(S) Teth	HB:T	9	T
(S) Yodh	HB:Y	10	Y (I or J)
(D) Kaph	HB:K HB:K	20 500	K
(S) Lamed	HB:L	30	L
(M) Mem	HB:M HB:M	40 600	M
(S) Nun	HB:N HB:N	50 700	N
(S) Samekh	HB:S	60	S
(S) Ayin	HB:a'a	70	O (A'a or Ng)
(D) Peh	HB:P HB:P	80 800	P
(S) Tzaddi	HB:Tz HB:Tz	90 900	Tz
(S) Qoph	HB:Q	100	Q
(D) Resh	HB:R	200	R
(M) Shin	HB:Sh	300	S Sh
(D) Tau	HB:Th	400	T Th

When written large, the Value of a Hebrew letter is increased to one thousand times its ordinary value. A large Aleph is counted 1000: a large Beth, 2000: and so on.

Note that A, I, O, U, H, are really consonants, mere bases for vowels. These vowels are not here given, as they have no importance in Gematria.<<WEH NOTE: There is a limited use in Gematria for the vowel points. All dots are counted as 10 and all linears, whether vertical or horizontal, are counted as six. On this method see the collections at Oxford: HUNT. 41.>>

M, D, and S before the names of the letters shews their division into Mothers, Double and Single letters, referred respectively to active Elements, Air, Water, Fire, Planets, and Signs. But HB:Sh and HB:Th also serve to signify the Elements of Spirit and of Earth. See Liber 777. {xvi}

{WEH NOTE: In the following, the original is divided into two columns per page. For considerations of space and monitor display, this format has been changed to one column with a notation of the page at bottom: e.g. {3a} = left side of page 3 and {3b} = right side of page 3.

Calculation and linked Hebrew spelling errors in the original are left in place and identified to the right in the same format as this note, sometimes with "WEH:" and sometimes simply in curly brackets. All text within curly brackets for the remainder of this transcript is added, not part of the original. Additional cross-reference notes in this format follow the last original entry for each number in cases of error in original on another entry. "Liber 777" references have been checked and errors noted in the same fashion.

Some curiosity will undoubtedly be evoked by the many Latin meanings of Hebrew words given below. Most of these are directly from the glossary in "Kabbalah Denudata", but others are euphemisms for sexual terms. "Kabbalah Denudata" is available on microfilm, but no translation of the Latin or checking of the entries from that source or "Kabbalah Unveiled" by Mathers has been attempted yet.

An extensive study of these entries will be included in the Gematria project now in process of compilation by Bill Heidrick. This project is expected to ultimately extend to several times the number of entries here, including notes of source, discussions of differences between Crowley's approach and that of traditional Qabalah and into new areas.

Note that in the 1<sup>st</sup> edition, the following pages of Sepher Sephiroth are printed and numbered on one side only. In the Weiser edition, the pages are printed on both sides.

In this ASCII version, finals and medials are not distinguished by symbols. All instances of final letters are noted in the associated text. Hebrew words are not prefaced by "HB:" unless circumstances require it.}

:1. :: 2. P#  
.-- :-- The Mystic number Pi Sq.Rt. 1  
of Kether. S. P. M.

:2. ::3.  
 .-- :-- S. S. F. Pi 2  
 [Abbreviation for 422, A:A:  
 ARYK ANPYN, q.v.]

SUM (1-2). Saturn. The Mystic Pi 3

## Number of Chokmah

Father AB  
 To come, go BA

The Number of Abra-Melin Sq.Rt. 4  
 Princes. Jupiter.  
 2 to the 2<sup>nd</sup> power  
 Father ABA  
 Hollow; a vein BB  
 Proud GA

Mars Pi 5  
 Mist, vapour AD  
 Back BG

:3. P#  
 SUM (1-3). .-- Sun. The Mystic 6  
 Number of Binah  
 To gather, collect GBA  
 Gog, the giant whose partner is GG  
 Magog  
 A bear DB  
 A window HA

Venus Pi 7  
 Lost, ruined ABD  
 A name of GOD attributed to AHA  
 Venus. Initials of Adonai  
 ha-Aretz  
 Desire; either, or AV {1a}  
 Gad, a Tribe of Israel; good GD  
 fortune  
 Was weary DAB  
 Riches, power DBA  
 Fish DG

2 to the 3<sup>rd</sup> power. The Number of 3<sup>rd</sup> Rt. 8  
 Abra-Melin Sub-Princes, and of the  
 Servitors of Oriens. Mercury  
 To will, intend ABH  
 Desired, beloved AHB

AVA



Then AZ  
 The entrance, threshold BAH  
 To be anxious, grieve DAG  
 Love; beloved, breast; pleasures DD  
 of love

Nqn. Zauir Anpin 478 q.v. ZA

::4.  
 :-- 3 to the 2<sup>nd</sup> power . Sq.Rt. 9  
 Saturn. Moon

Ventriloquus: the special 'fire' AVB

of black magic, whence Obi,  
 Obeah. Cf. 11 and 207

He kindled AZA  
 Brother ACh  
 A garment BGD  
 Became powerful, grew high GAH  
 Middle GV  
 Splendour; cf. 15 HD

SUM (1-4). The Mystic Number of 10  
 Chesed. Elementorum Sphaera.  
 The Number of Abra-Melin  
 Servitors of Amaimon and Arition

Enchanter AT  
 [Vide K.D. L.C.K. p. 185] BGH {1b}  
 Elevated, exalted, high GBH  
 Flew, soared DAH  
 Two DV  
 Window HH  
 A wolf ZAB  
 A hidden place; bosom ChB

Pi 11

Ahah AHH  
 Firebrand, volcanic fire: the AVD  
 Special 'fire' or 'light' of the  
 Sacred Magic of Light, Life,  
 and Love; hence "Odic  
 Force" &c. Cf. 9 and 207

Where AY  
 When BBVA  
 To tear, cut, attack GDD  
 Gold (Ch.) DHB  
 Proud, haughty ZD  
 To conceal ChBA  
 A circularity of form or motion; ChG  
 a feast

12

He longed for, missed AVH  
 He departed, went forth AZD  
 A little book, pamphlet, letter; GT  
 tools

To multiply DGH  
 A city of Edom HBH  
 HE. [HB:H is referred to Mater, HVA  
 HB:V to Pater, HB:A to Corona]

Vau; hook, nail, pin VV  
 This, that ZH  
 To penetrate, be sharp; (Ch.) one ChD

## Pi 13

A small bundle, bunch AGDH  
 Beloved; Love AHBH {2a}  
 Unity AChD  
 Hated AYB  
 Emptiness BHV  
 Raised up GHH  
 Chokmah, 42-fold Name in GY  
 Yetzirah. (See 777)

Anxiety DAGH  
 A fisher DVG  
 Thunder; to meditate; he HGH  
 remembers

A city of Edom HDD  
 Here; this ZV  
 A locust ChGB  
 He shall come YBA

## 14

Rhamnus; a thorn, spine ATD  
 Rising ground; Earth of GYA  
 Geburah. (See 777)

Sacrifice v. s. (Ch.). (?) DBCh  
 Love, beloved: David DVD  
 Give, give! [Vide HB HB  
 no. 17, YHB}

To grind, direct, stretch out HDH  
 Gold ZHB  
 Hand YD

SUM (1 - 5). SUM (1 - (3x3)) / 3. The 15  
 Mystic Number of Geburah. The  
 Number of Abra-Melin Servitors  
 of Asmodee and Magot, and of  
 Paimon

Angel of 3<sup>rd</sup> Dec. Sagittarius ABVHA  
 The month of Exodus and ABYB

## Passover

Steam, vapour	AYD	
Pride; a carrying out;	GAVH	
exaltation		{2b}
Splendour, the Eighth Sephira	HVD	
Overflowing, abounding	ZVB	
He who impels; to force	ZCh	
To hide	ChBH	
The Monogram of the Eternal	YH	

## ***The Number of Abra-Melin Sq.Rt. 4<sup>th</sup> Rt. 16***

### Servitors of Asmodee

Hyssopus	AZVB	
He seized, cleaved to	AChZ	
Elevated, exalted, high	GBVH	
(Verb. subst.) Injury, war, lust;	HVH	
fell		

She	HYA	
Alas! --- Woe	VY	
Like, equal to	ZVG	

### Pi 17

Nuts	AGVZ	
Ah! --- Alas!	AVY	
Capricornus	GDY	
Nerve, sinew. [Gen. xxxii.	GYD	
25 & 32]		

Narrative, subtle discourse	HGDH	
K.D. L.C.K. p. 267	HHVA	
To dream, rave	HZH	
A fly	ZBVB	
Sacrificed	ZBCh	
To seethe, boil	ZVD	
To brighten, make joyful	ChDH	
A circle, orbit	ChVG	
Good	TVB	
To give, place	YHB	

### 18

My favourite, my beloved	AHBY	
Hatred	AYBH	
The antique Serpent	ChTA	{3a}
Living	ChY	
Notariqon of Yehi Aur, etc.	YAVA	

### Pi 19

Angel L.T.D. of Sagittarius	AHVZ	
An enemy	AVYB	

Job AYVB  
 Was black DYH  
 Chavvah; to manifest, shew ChVH  
 forth; Eve

The Number of Abra-Melin 20

## Servitors of Amaimon

Fraternity AChVH  
 Black liquid DYV  
 It was HYH  
 The breast; a vision; a prophet ChZH  
 to gaze

Jobab, an Edomite King YVBB  
 The hand YVD

SUM (1 - 6). The Mystic Number 21  
 of Tiphareth

Existence, Being, the Kether- AHYH  
 name of GOD

But, yet, certainly AK  
 Deep meditation HGYG  
 Ah! --- Alas! HVY  
 Purity, innocence ZChV  
 Yide Sepher Yetzirah YHV

The Number of Abra-Melin 22  
 Servitors of Arition

With his hand; Night Demon BYDV  
 of 1<sup>st</sup> Dec. Cancer

By Yodh BYVD  
 Hearer in secret; Angel HAAYH  
 of 8 W.

The state of puberty ZVVG  
 A magical vision (Ch.) ChZVA {3b}  
 Wheat ChTH  
 Good TVBH  
 Notarikon of "Tet. Elohim YAYA  
 Tet. Achad."

Unity YChD

Pi 23

Parted, removed, separated ZChCh  
 Joy ChDVH  
 A thread ChVT  
 Life ChYH

:4. The Number of the 'Elders' 24  
 .-- in the Apocalypse

He whom I love AHVBY  
 He who loves me AVHBY

A Mercurial GOD. His                      AZBVGH  
essence is HB:AZ , 8

Substance; a body                      GVVH  
A pauper                                      DK  
Angel of 2 C.                                HBBYH  
Abundance                                    ZYZ  
A water-pot, a large earthenware    KD  
vessel

5 to the 2<sup>nd</sup> power                      Sq.Rt. 25  
To break                                      DKA  
The Beast                                      ChYVA  
Jehewid, God of Geburah                YHVD  
of Binah<<WEH NOTE: sic. s.b. Briah>>

Let there be                                YHY  
Will be separated                        YZCh  
Thus    KH

The Numbers of the Sephiroth of                      26  
the Middle Pillar, 1 + 6 + 9 + 10

[Vide K.D. L.C.K. p. 273]                      HVVH  
Seeing, looking at                        ChVZH                      {4a}  
Sight, vision                                ChZVH  
TETRAGRAMATON,                                YHVH  
"Jehovah," the Unutterable  
Name, the Lost Word  
Kebad, husband of the impure                      KBD  
Lilith. [K.D. L.C.K. 464]

3 to the 3<sup>rd</sup> power                      3<sup>rd</sup> Rt 27  
Wept, mourned                                BKH  
Purity    ZK  
A parable, enigma, riddle                      ChYDH

## P#

SUM (1 - 7). The Mystic Number                      28  
of Netzach

Clay    TYT  
Union, unity                                YChVD  
Power    KCh

Pi 29

Is broken. [Ps. x. 10]                      DKH  
To break down, overturn                      HDK

30

A party to an action at law;                      ChYYB

defendant, plaintiff. [Note  
HB:L = 30 = Libra = 'Justice']

Judah YHVDH  
It will be YHYH

Pi 31

How? AYK  
GOD of Chesed and of Kether AL  
of Briah

To go HVK  
A beating, striking, collision HKAH  
And there was. [Vide S.D.I. VYHY  
par. 31]

K. of S. Fig. 31 YYAY  
Not LA {4b}

2 to the 5<sup>th</sup> power . 5<sup>th</sup> .Rt. 32  
The Number of Abramelin  
Servitors 25 of Astarot  
Coalescence of AHYH and AHYHVVH

YHVH Macroprosopus and  
Microprosopus. This is  
symbolized by the Hexagram.  
Suppose the 3 HB:H's conceal  
the 3 Mothers HB:A, HB:M &  
HB:Sh and we get 358 q.v.

Lord BL  
Angel of 5 W. VHVYH  
Copula Maritalis ZYVVG  
Was pure ZKH  
Zig-zag, fork-lightning ChZYZ  
Unity K.D. L.C.K. p. 432 YChYD  
Glory KBVD  
Mind, heart LB

33

Sorrow; wept, mourned ABL  
Day Demon of 1<sup>st</sup> Dec. Aries BAL  
To destroy (Ch.); (?) a King BLA  
of Edom

Spring, fountain GL

SUM (1 - (4 x 4)) / 4. Jupiter 34  
"GOD the Father," divine AL AB  
name attributed to Jupiter

To ransom, avenge, pollute GAL  
To reveal GLA  
A pauper DL

A common person; uneducated, ignorant HDYVT

Angel of 1 C. ChHVYH {5a}  
35

Agla, a name of God; AGLA  
notariqon of Ateh Gibor  
le-Olahm Adonai  
Boundary, limit GBL  
He will go YHK

6 to the 2<sup>nd</sup> power = SUM (1 - 8). Sq.Rt. 36

## Sun. The Mystic Number of Hod

Tabernaculum AHL  
How? (Vide Lamentations) AYKH  
Duke of Geburah in Edom; ALH  
to curse; name of GOD  
attributed to Mercury  
To remove, cast away HLA  
Confession VYDVY  
Leah LAH  
Perhaps, possibly; would that! LV

### Pi 37

Angel of 8 P. AKAYH  
GOD (Ch.) ALHA  
Behold! ALV  
Perished, grew old BLH  
To grow great GDL  
Banner DGL  
Tenuity, breath, vanity; in vain; HBL  
Abel. [I.Z.Q., "The Supernal  
Breathers."]  
Night Demon of 2<sup>nd</sup> Dec. Sagittarius VAL  
Profession ZL  
Jechidah, the Atma of Hindu YChYDH  
philosophy  
Flame LHB  
(?) Devotion of force LZ {5b}

### 38

Night Demon of 2<sup>nd</sup> Dec. Cancer AVAL  
He departed AZL  
Ghazi, servant of Elisha YChZY  
A City in the Mountains of GLH  
Judah  
Innocent ZKAY

The palate ChYK  
 To make a hole, hollow; to violate ChL

Green LCh

39

To abide, dwell ZBL  
 Dew TL  
 The Eternal is One YHVH AChD  
 Angel of 3 P. YChVYH  
 Metathesis of YHVH KVZV  
 He cursed LT

40

Bildad BLDD  
 Liberator; title of Jesod GVAL  
 To cut off GZL  
 A rope; ruin; to bind ChBL  
 Milk ChLB  
 The Hand of the Eternal YD YHVH  
 To me, to mine LY

Pi 41

Fecundity AChLB  
 Ram; force; hence = a hero AYL  
 Night Demon of 1<sup>st</sup> Dec. Virgo ALVD  
 My GOD ALY  
 Mother AM  
 To fail, cease BTL {6a}  
 Divine Majesty GAVAL  
 Terminus GBVL  
 To burn GChL  
 Terror HVL  
 To go round in a circle ChGL  
 [Vide Ps. cxviii. & I.R.Q. YH YHVH  
 778]

The Number of the letters of a great 42

name of GOD terrible and strong,  
 and of the Assessors of the Dead

Angel of AYAL  
 Eloah, a name of GOD ALVH  
 The Supernal Mother, AMA  
 unfertilized; see 52

Terror, calamity BLHH  
 Loss, destruction BLY  
 To cease ChDL  
 The World, Earth of Malkuth ChLD  
 My glory KBVDY

Pi 43



Great GDVL  
 To rejoice GYL  
 Challah; to make faint. ChLH  
 [Vide K.D. L.C.K. p. 346]

**[Vide K.D. L.C.K, p. 151; LBYA**  
 see no. 340]

Hazel, almond LVZ

::5.  
 :-- 220 / 5 44  
 Drops AGLY  
 A pool, pond; sorrow AGM  
 Captive, captivity GVLH  
 Angel ruling Gemini GYAL {6b}  
 Aquarius DLY  
 Blood DM  
 Sand: also horror. See ChVL  
 Scorpion Pantacle in K. of S.  
 and 10<sup>th</sup> Aethyr  
 A ram; Aries TLH  
 Tet. in ? World. YVD HA VV HA  
 [Vide K.D. L.C.K. p. 251]

Flame LHT

SUM (1 - 9). The Mystic Number 45  
 of Jesod

Intelligence of Saturn AGYAL  
 Adam ADM  
 The Fool AMD  
 Redemption, liberation GAVLH  
 To grow warm HM  
 Heaven of Tiphareth ZBVL  
 Hesitated. [Vide no. 405] ZChL  
 Spirit of Saturn ZZAL  
 She who ruins ChBLH  
 Tet. in Yetzirah YVD HA VAV HA  
 Greatly, strongly MAD  
 Yetzirah's 'Secret Nature' MH  
 [Vide I.R.Q. xxxiv.]

46

A name of GOD ALHY  
 A female slave; cubitus AMH  
 Tin, the metal of Jupiter BDYL  
 A dividing, sundering, HBDLH  
 separation

Angel of 7 S. HHHAL  
 A ruiner ChVBL  
 Angel ruling Taurus TVAL {7a}  
 Levi, Levite LVY

## Pi 47

Foolish, silly. (Stultus) AVYL  
A weeping BKYYH  
Cloud; high place; waves; BMH  
fortress

Angel ruling Virgo YVAL  
To clutch, hold ChLT

## 48

Mercy GDVLH  
Angel of 2 W. VHVAL  
A woman [vide K.D. L.C.K. ChYL  
p. 320]; strength; an army

To grow warm; heat, fire; black; ChM

## Ham, the son of Noah

Jubilee YVBL  
A star, planet; Sphere of Mercury KVKB  
[Vide Ps. xciii, & Prov. viii. 22] MAZ

The Number of Abra-Melin Sq.Rt. 49

Servitors of Beelzebub.

7 to the 2<sup>nd</sup> power. Venus

The Living GOD LA ChY  
Qliphoth of Geburah GVLChB  
Resembled; meditated; DMH  
silent

Intelligence of Venus HGYAL  
Drooping, being sick ChVLH  
Strength ChYLA  
Heat, fury (Ch.) ChMA  
A bringing forth, birth, nativity LYDH  
A measuring, measure MDH  
Solve. Vide no. 103] MVG  
The Rod of Aaron MT {7b}

## 50

Red earth, the soil; Earth of ADMH

## Chesed

Closed, shut up ATM  
Angel of 9 P. ALDYH  
Jonah's Whale DG GDVL  
To ferment HMM  
Pains, sorrows ChBLY  
Unclean, impure TMA  
58<sup>th</sup> HB:Sh YYL

2 <sup>nd</sup> HB:Sh	YLY
The sea	YM
All, every	KL
To thee	LK
What? --- Which?	MY

51

Edom	ADVM
Terrible; Day Demon of 2 <sup>nd</sup>	AYM
Dec. Scorpio	
Ate; devoured	AKL
Pain	AN
Tumultuously (vide no. 451);	HVM
to harass, perturb	
Angel of 8 S. [Vide K. of S.,	YHHAL
fig. 52]	
Failure	NA

52

Father and Mother	ABA VAMA
Supernal Mother	AYMA
Elihu - Eli Hua, "He is my	ALYHV
GOD," who is the Holy	
Guardian Angel of Job in	
the Alegory	{8a}
[Vide K.D. L.C.K. p. 134]	ANA
A mare; brute animal, beast	BMH
Day Demon of 2 <sup>nd</sup> Dec. Sagittarius	BYM
From all, among all	BKL
The Son: Assiah's "Secret	BN
Nature"	

Meditation, imagination, sin	ZMH
A desirable one; to desire	ChMD
A husband's brother	YBM
Angel of Kether of Binah,	YHVAL
<<WEH NOTE: sic, s.b. Briah.>>	
and of Jesod of Binah	
<<WEH NOTE: sic, s.b. Briah.>>	
Tet. in Assiah	YVD HH VV HH
A dog	KLB
Angel of 4 C., and of 10 P.	LAVYH

The Number of Abra-Melin Servitors	Pi 53
of Astarot and Asmodee	
The stone that slew Goliath;	ABN
a stone, rock	
Elihu. (Vide 52)	ALYHVA
The garden	GN
Angel of 9 P.	HZYAL
To defend, hide; a wall; the	ChMH
sun; fury	

The spleen                      TChVL  
A lover                         MAHBH

54

A basin, bowl, vessel.                      AGN  
[Ex. xxiv. 6]

Rest                                 DMY  
A Tribe of Israel; to judge, rule.    DN  
[Vide K.D. L.C.K. p.37]

Pertaining to summer                      ChVM                      {8b}  
My flame; enchantments                      LHTY  
A bed; stick, rod                               MTH  
To remove                                       ND

SUM (1 - 10). The Mystic Number of                      55  
Malkuth

Thief; stole                                 GNB  
Robbery, pillage                               GZYLH  
Silence. [For name of Angels,                      DVMH  
see Sohar Sch. V. Cap. 18]

A footstool                                      HDVM  
To swell, heave. [Vide no. 51]                      HYM  
To walk    HLK  
Knuckle; member, limb                               ChVLYA  
The bride                                        KLH  
Noon; midday                                   NGB  
Ornament                                        NH

56

Dread, terror                                 AYMH  
He suffered                                      ANH  
Angel of 4 C.                                    HYYAL  
Day    YVM  
Beautiful                                         NAH

57

Rim    ABDN  
Consuming                                        AVKL  
Wealth, an age, Time; Night                      AVN  
Demon of 1<sup>st</sup> Dec. Scorpio

Formidable, terrible                                AYVM  
We     ANV  
A breaking down, subversion,                      BYTVL  
destruction    {9a}  
Built    BNH  
Pisces. [Fish (pl.); vide 7]                      DGYM  
Angel of 8 C.                                       VVLYH  
Angel of 5 C.                                       LVVYH  
Altar    MZBCh  
The laying-by, making secret                      MChBVA

58

[Vide no. 499] AHBYM  
[Vide K.D. L.C.K. p. 69] AZN

An ear

Night Demon of 1<sup>st</sup> Dec. Sagittarius DAGN

My strength, power, might ChYLY

Love, kindness, grace; notariqon ChN

of Chokmah Nesthrah, the

Secret Wisdom

Ruler of Water TLYHD

Angel of 6 S. YYZAL

Angel of 3 P. LHChYH

[Vide K.D. L.C.K. p. 69] NCh

Pi 59

Brethren. [Referred to Lilith AChYM

& Samael --- K.D. L.C.K.

p. 54]

Heathen GVYM

A wall ChVMH

Menstruata NDH

60

Tried by fire; a watch-tower BChN

Excellence, sublimity, glory, GAVN

pride

Constitution, tradition HLKH

To behold HNH

A basket TNA

Angel of 8 C. YLHYH {9b}

Vision MChZH

The Southern district NGBH

Pi 61

Master, Lord, Adon ADVN

The Negative, non-existent; not AYN

Towards, to thee ALYK

I, myself ANY

The belly BTN

Angel of 10 S. DMBYH

Wealth HVN

Angel of 6 C. YYYAL

Habitaculum NVH

62

Healing ASA

Angel of 2<sup>nd</sup> Dec. Aries BHHMY

The sons                      BNY  
To commit; healing              ZNH

63

Abaddon, The Hell of Chesed              ABDVN  
Dregs, roll; faeces (globular);              GLL  
dung

Fed                      ZVN  
The nose                      ChVTM  
Fervour                      ChYMH  
Tet. in Briah                      YVD HY VAV HY  
Briah's "Secret Nature"                      SG

8 to the 2<sup>nd</sup> power = Sq.Rt. 3<sup>rd</sup> Rt. 6<sup>th</sup> Rt. 64  
4 to the 3<sup>rd</sup> power =  
2 to the 6<sup>th</sup> power. Mercury

A sigh, groan, deep breath                      ANChH  
Justice                      DYN  
(Din and Doni are twin Mercurial              DNY  
Intelligences in Gemini)                      {10a}  
The golden waters                      MY ZHB  
[I.R.Q. xl. 996]                      MYZHB  
Prophecy                      NBVAH  
Sphere of Venus                      NVGH  
Noach                      NVCh

SUM (1 - (5 x 5)) / 5. The Number of              65  
Abra-Melin Servitors of Magot  
and Kore

Adonai                      ADNY  
Weasels and other terrible                      AVChYM  
animals

The Palace                      HYKL  
Shone, gloried, praised                      HLL  
To keep silence                      HS  
Defective. [Vide K.D. L.C.K.                      ChZN  
p. 339]

6<sup>th</sup> HB:Sh                      LLH  
A door post                      MZVZH  
A beating, striking                      MKH  
[Vide K.D. L.C.K. p. 563]                      NHY

The Mystic Number of the Qliphoth,              66  
and of the Great Work.

### **SUM (1 - 11)**

Food, vituals                      AKYLH  
The Lord thy GOD (is a                      ALHYK  
consuming Fire). [Deut.iv.24]  
A ship                      ANYH

A trial, an experiment BChVN  
 A wheel. [Called "Cognomen GLGL  
 Schechinae"]

A City of Edom DNHBH {10b}

Pi 67

[Vide K.D. L.C.K. p. 57] AVNY  
 The Understanding BYNH  
 Night Demon of 3<sup>rd</sup> Dec. Gemini VYNA  
 Zayin ZYN  
 Debased ZLL  
 To embalm ChNT  
 Angel of 3 C. YBMYH

68

Wise. --- Intelliget ista? VYBN  
 To be wise ChKM  
 Emptiness ChLL  
 To pity ChS  
 Ramus Tabernacularis LVLB

69

A manger, stable; an enclosure ABVS  
 Myrtle HDS  
 L.A. Angel of Pisces VKBYLA

70

(A proper name) ADNYH  
 Hush, be silent HSH  
 Wine YYN  
 Night LYL  
 [Vide Ps. xxv. 14.] The Secret SVD

Pi 71

Thy terror AYMK  
 Nothing; an apparition, image ALYL  
 Silence; silent ALM  
 Night Demon of 1<sup>st</sup> Dec. Aquarius AMDVK  
 Lead, the metal of Saturn; a ANK  
 plummet-line, level, water-

level. {11a}  
 Vision ChZVN  
 A dove, pigeon YVNH  
 A dove YNVH  
 Plentitude, fullness MLA

[72 x 3 = 216, ARYH; vide K.D. 72  
 L.C.K. p. 151.] There are  
 72 quinaries (spaces of 5 Degree) in

the Zodiac. The Shemhamphorasch  
 or 'divided name' of GOD  
 consists of 72 trilateral names,  
 which by adding YH or AL give  
 72 angels. Vide Lib. DCCLXXVII  
 Adonai, transliterated as by ADVNAY  
 Lemegeton, etc.  
 Geomantic Intelligence ADVKYAL  
 of Sagittarius  
 In, so, thus, then BKN  
 In the secret BSVD  
 And they are excellent, finished VYKLV  
 Kindness, mercy ChSD  
 Tet. in Atziluth YVD HY VYV HY  
 Maccabee MKBY  
 Atziluth's "Secret Nature" --- a'aB  
 thickness, cloud; Aub

Pi 73

Demon-King of Hod, and BLYAL

## Night Demon of 2<sup>nd</sup> Dec. Aquarius

Gimel GML  
 The Wise One ChKMH  
 To trust in, shelter in ChSH  
 A day of feast YVM TVB

74

A leader, chief, judge DYYN {11b}  
 Worn-out (?shameless) Beggars DKYM  
 Ox-goad LMD  
 A circuit; roundabout SBYB  
 All the way, constantly a'aD

75

Hues, colours, complexions GVVNY  
 Lucifer, the Herald Star HYLL  
 Vide K. of S., fig. 53] YKDYAL  
 A lamenting, wailing YLLH  
 The Pleiades KYMH  
 Night; by night LYLH  
 NUIT, THE STAR GODDESS NVYT

76

Secret, put away; a hiding- ChBYVN  
 place  
 Rest, peace NYChCh  
 Slave, servant a'aBD



77

Prayed	Ba'aH
The river Gihon. [Gen. ii. 13]	GYChVN
Overflowing. [Ps. cxxiv. 5]	ZYDVN
Towers, citadels	MGDL
The Influence from Kether	MZL
Strength; a he-goat	a'aZ

There are 78 cards in the Tarot. 78

SUM (1 - 12). The Mystic Number  
of Kether as Hua. The sum of  
the Key-Numbers of the Supernal  
Beard.

Angel of 10 W.	AVMAL	
Angel of Ra Hoor Khuit	AYVAS	
Briatic Palace of Chesed	HYKL AHBH	
Angel of Mars	ZMAL	{12a}
The breaker, dream	ChLM	
To pity	ChML	
To initiate	ChNK	
Angel of 2 S.	YZLAL	
Angel of 1 <sup>st</sup> Dec. Taurus	KDMDY	
Bread (Ps. lxxviii. 25) = ChLM,	LChM	
by metathesis. [K.D. L.C.K. p. 500]		
Angel of 2 S.	MBHAL	
The Influence from Kether	MZLA	
Salt	MLCh	
The name of a Giant	a'aZA	

Pi 79

Boaz, one of the Pillars of the Ba'aZ

## Temple of Solomon

Die	GVa'a
Angel of 8 S.	VMBAL
Jachin, one of the Pillars of the Temple of Solomon	YACHYN
3 <sup>rd</sup> HB:Sh	SYT
Conjunction, meeting, union	a'aDH

80

Union; an assembling	Va'aD
God of Jesod-Malkuth of Briah	YH ADNY
Foundation	YSVD
Universal, general	KLL
Throne. [Exod. xvii. 16]	KS

MM

9 to the 2<sup>nd</sup> power = Sq.Rt. 4 Rt. 81

3 to the 4 power . Moon

GODS	ALYM	
I. [Ex. xxiii. 20]	ANKY	
Anger, wrath; also nose	AP	{12b}
Hearer of Cries; Angel of	YYLAL	
6 P., and of 5 W.		

Night Demon of 2 <sup>nd</sup> Dec. Virgo	KAYN
Throne	KSA
Here, hither	PA

82

Angel of Venus	ANAL
A Prayer (Ch.)	Ba'aY
Briatic Palace of Hod	HYKL GVGH
Kindly, righteous, holy	ChSYD
Laban; white	LBN
The beloved thing; res grata	NYChVCh

Pi 83

Abbreviatura quatuor systematum	ABYa'a
The drops of dew. [Job xxxviii. 28]	AGLY TL
Benajahu, son of Jehoiada	BNYYHV
See 73	GYML
A flowing, wave	GLYM
Person, self; (Ch.) wing	GP
Consecration; dedicated	ChNKH
Angel of 2 P.	LKBAL
To flee, put one's things in safety. [Jerem. vi. 1]	ZVa'a

7 x 12; or (2 to the 2<sup>nd</sup> power +3)x 84  
(2 to the 2<sup>nd</sup>power x 3) --- hence  
esteemed by some

A wing (army), squadron; a chosen troop	AGP
[I.Z.Q. 699]	AHCha'a
[Vide K.D. L.C.K. p.71]	AChHa'a
Was silent	DMM {13a}
A dream	ChLVM
Enoch	ChNVK
Knew	YDa'a

85

Boaz (is referred to Hod)	BVa'aZ
A flower, cup	GBYa'a
Put in motion, routed	HMM
Circumcision	MYLH

The mouth; the letter HB:P PH

86

A name of GOD, asserting AHYH ADNY  
the identity of Kether  
and Malkuth  
Elohim. [Note masc. pl. of ALHYM  
fem. sing.]

Hallelu-Jah HLLVYH  
A rustling of wings HMLVH  
Geomantic Intelligence of Capricorn HNAL  
[Vide I.R.Q. 778] YH YHVH ADM  
A cup; hence Pudendum KVS  
Muliebre

A blemish, spot, stain MVM  
Angel of 10 C. MYHAL  
Plenitude MLVY

87

[Vide K.D. L.C.K. p. 114] ALVN  
A cup ASVK  
Angel of 1<sup>st</sup> Dec. Pisces BHLMY  
Blasphemed GDP  
Standards, military ensigns DGLYM  
Determined ZMM {13b}  
White Storks ChSYDH  
Whiteness; frankincense; LBNH  
Sphere of Moon

88

Redness; sparkling ChKLL  
To be hot ChMM  
Darkness ChSK  
A duke of Edom MGDYAL  
Roaring, seething; burning NChL

Pi 89

Shut up GVP  
Body GVP  
Silence DMMH  
Angel of 9 S. MChYAL

90

Very silent DVMM  
The Pillar, Jachin YKYN  
Water MYM  
Kings MLK  
Wicker-basket SL

Night Demon of 2<sup>nd</sup> Dec. Leo PVD

SUM (1 - 13). The Mystic Number of 91  
Kether as Achad. The Number  
of Paths in the Supernal Beard;  
according to the number of the  
Letters, HB:K = 11, etc.

A tree	AYLN	
Amen. [Cf. 741]	AMN	
The Ephod	APVD	
The "YHVH ADNY", interlaced	YAHDVNHY	
Angel of 4 S.	KLYAL	{14a}
Archangel of Geburah	KMAL	
Food, fare	MAKL	
Angel	MLAK	
Daughter, virgin, bride, Kore	MLKA	
Manna	MNA	
A hut, tent	SVKH	
Pekht, 'extension'	PAHH	

92

Angel of 5 S.	ANYAL
Mud	BTz
(Deut. xxviii. 58.)	YHVH ALHYK

[Vide no. 572]

Terror, a name of Geburah PChD

93

A duke of Edom. [Vide also Ezekiel xxiii.]	AHLYBMH
The sons of (the merciful)	BNY AL

*GOD*

Incense	LBVNH
A disc, round shield	MGN
Possession	NChLH
Arduous, busy; an army	TzBA

94

Corpse	GVPH	
The valley of vision	GYChZYVN	
To extinguish	Da'aK	
Destruction. [Ps. l. 20]	DPY	
A shore	ChVP	
A window	ChLVN	
A drop	TPH	
Children	YLDYM	{14b}

95

The great Stone	ABN GDLH
-----------------	----------

Angel of 2 W. --- Daniel DNYAL  
 Angel of 10 P. HHa'aYH  
 The waters HMYM  
 Multitude, abundance; Haman HMN  
 Zabulon ZBLVN  
 Angel of 2<sup>nd</sup> Dec. Leo ZCha'aY  
 Mars MADYM  
 Journey MHLK  
 Queen MLKH  
 Selah. [Ps. xxxii. 5, 6, etc.] SLH

96

A name of GOD AL ADNY  
 Chaldee form of ALHYM ALHYN  
 By day YVMM  
 Praiseworthy; Angel of 7 W. LLHAL  
 Work MLAKH  
 The secret (counsel) of SVD YHVH  
 the Lord. [Ps. xxv. 14]

Pi 97

Breeder, rearer; Day Demon AVMN  
 of 1<sup>st</sup> Dec. Gemini  
 Changeless, constant; the GOD AMVN

## Amon

The Son of Man BN ADM  
 Archangel of Netzach HANYAL  
 The appointed time ZMN  
 To seize suddenly (rapere) ChTP  
 A hand-breadth, palm. TPCh  
 [I Kings vii. 26 --- Ex. xxv. 25]  
 A brick, tile LBYNH {15a}  
 A building; an architect MBNH  
 Aquae EL Boni. MY AL HTB  
 ["Quicksilver," K.D.  
 L.C.K. p. 442]

98

A name of GOD HVA ALHYM  
 Temporary dwelling. ZMNA  
 [Ex. xxxiii. 11]  
 Image; hid, concealed --- ChMN  
 pertains to Sol and the  
 Lingam-Yoni  
 To consume, eat ChSL  
 White TzCh

99

The pangs of childbirth                      ChBLY LYDH  
The Vault of Heaven; an                      ChVPH  
inner chamber; wedlock,  
nuptial  
Clay of Death, Infernal                      TYTHYVN

## Abode of Geburah

Cognition, knowledge                      YDYa'aH

10 to the 2<sup>nd</sup> power                      Sq.Rt. 100  
A day; the seas; the times.                      YMYM  
[Vide no. 1100]

Vases, vessels                      KLYM  
The palm; the letter Kaph                      KP  
An effort, exertion. [I.R.Q. 995]                      MDVN  
Mitigation of the one                      MChY TBAL  
by the other

Pi 101

Swallowed, destroyed                      ALa'a  
A storehouse                      ASM  
[Vide K.D. L.C.K. p. 147]                      AQ  
Angel of 4 C.                      MVMYH                      {15b}  
Archangel of Sun and Fire;                      MYKAL  
Angel of 7 S.; Angel of  
Malkuth of Briah, etc.  
Kingdom; a virgin princess;                      MLVKH  
esp. THE Virgin Princess,

## ***i.e. Ecclesia***

Gut; gut-string                      NYMA

102

A white goose                      AVVZ LBN  
Trust, truth, faith                      AMVNH  
Bela, a King of Edom; to                      Ba'aL  
possess; lands, government

Concupiscibilis                      NChMD  
Grace, pride, fame, glory; a                      TzBY  
wild goat

Pi 103

Dust                      ABQ  
To guard, protect                      GNN  
Loathed                      Ga'aL  
Food, meat (Ch.)                      MZVN  
Oblation                      MNChH  
Prophets                      NBAYM  
A calf                      a'aGL

# 104

Father of the mob, or of the multitude AB H MVN

Quarrel, dispute MDYN  
Personal (belongings), small private property SGVLH

Sodom SDM  
Giving up, presenting, remitting. SVLCh

Trade; a fish-hook TzDY {16a}

SUM (1 - 14) 105  
To subvert, ruin, change HPK  
Desert land: Earth of Netzach TzYH

# 106

Attained DBQ  
Angel of 7 C. MLHAL  
Fish; the letter Nun NVN  
Angel of 9 C. SALYH  
Stibium PVK  
Line, string, linen thread QV

# Pi 107

An egg BYTzH  
Angel of Netzach of Briah VSYAL  
Angel ruling Leo a'aVAL

2 to the 2<sup>nd</sup> power x 3 to the 3<sup>rd</sup> power 108  
: hence used as the number of  
beads of a rosary by some sects

The ears AZNYM  
The fruit of a deep valley BABY HNChL  
Hell of Jesod-Malkuth GYHNM  
A wall ChYTz  
To force, do wrong to ChMS  
To love very much ChNN  
To shut up, obstruct ChSM  
The middle ChTzY  
To measure out; a decree; ChQ  
tall. (Masc. gender.) Cf. 113

Angel L.T.D. of Leo SGHM  
A Giant: "the lust of GOD" a'aZAL  
{WEH NOTE: See also errata on 114}

# Pi 109

Day-demon of 2<sup>nd</sup> Dec. Aquarius ASKVZDAY  
Lighting BQZ {16b}  
Quiet MNVChH

Music	NGVN
Angel of Jupiter	SChYAL
Circle, sphere	a'aGVL
	TzDYDA

## 110

Father of Faith	AB HAMVNH
Tectum coeli fabrilis sub	GG HChVPH
quo desponsationes	
coniugum fiunt	
Resemblance, likeness	DMYVN
Cherubic Signs --- Scorpio replaced	VTHTz
by Aries	
To embrace	ChBQ
At the end of the days; the	YMYN
right hand	

A sign, flag, standard	NS
Angel of 6 W.	SYTAL
Kinsman	a'aM

{WEH NOTE: see also errata on 114}

The Number of Abra-Melin Servitors 111  
of O.P.A.A. SUM (1 - (6 x 6))/6.  
Sun

Red. [Vide Gen. xxv. 25]	ADMVNY {Typo corrected from ADMVNA}
A name of God	ACHD HVA ALHYM
A thousand; Aleph	ALP
Ruin, destruction, sudden death	ASN
AUM	Aa'aM
Thick darkness	APL
Passwords of .....	YVD YHVH ADNY
Mad	MHVLL
Angel of Sun	NKYAL
Common holocaust; an ascent	a'aVLH
A Duke of Edom	a'aLVH {17a}
Title of Kether. (Mirum	PLA
occultum)	

## 112

Angel of 2 C.	AYa'aAL
A structure; mode of building	BNYN
Was angry	BNS
Sharpness	ChDQ
Jabok. [Gen. xxxii. 22.]	YBQ

Note 112 = 4 x 28

The Lord GOD	YHVH ALHYM
Ebal	a'aYBL

## Pi 113

Likewise; the same. (Fem. ChQH



gender.) Cf. 108

A giving away, remitting	SLYChH
A stream, brook	PLG

114

Qliphoth of Jesod	GMLYAL
Tear (weeping)	DMa'a
Gracious, obliging, indulgent	ChNVN
Science	MDa'a
Brains	MVChVN {WEH NOTE: sic, this value 110

usual spelling: MChYN --- 108

probably a typo for MVChYN}

115

Geomantic Intelligence of Virgo	DMLYAL
Here am I	HNNY
The heat of the day	ChVM HYVM
To make strong; vehement,	ChZQ

eager

116

Doves	YVNYM	
Heaven of Chesed	MKVN	
The munificent ones	NDYBYM	{17b}
Primordial	a'aYLAH	

117

Fog, darkness	AVPL
Guide; Duke	ALVP

118

To pass, renew, change	ChLP
To ferment	ChMa'a
Strength; Chassan, Ruler of Air	ChSN
The High Priest	KHN GDVL

119

Lydian-stone	ABN BVChN
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Beelzebub, the Fly-God Ba'aLZBVB <<WEH NOTE: This word actually means "Bride groom" or "Lord of the Bride". It is Syriac, not Hebrew in origin. The meaning "Lord of the Flies" is an ubiquitous error through-out much of Christian and European magical history, so general as to have its own standing.>>

Weeping (subst.)	DMa'aH
Night Demon of 2 <sup>nd</sup> Dec. Aries	ChALP
Abominable	PGVL

: 5

-- = SUM (1 - 15): --- 120

HB:H being the 5<sup>th</sup> Path

Master	Ka'aL
--------	-------

Foundation, basis	MVSDY
The time of the decree	MVa'aD
Strengthening	MKYN
Prophetic sayings, or decrees:	MLYM

"His days shall be"; --- hence

### Abra-Melin

Velum	MSK
Prop; the letter Samekh	SMK
A name of GOD	a'aN

11 to the 2 <sup>nd</sup> power	Sq.Rt 121
Vain idols	ALYLYM
?Termination of Abr-amelim?	AMYLM
An end, extremity	APM {18a}
Emanated from	ATzL
Of whirling motions	HGLGLYM
Nocturnal vision	ChZVH DY LYLYA
Angel ruling Cancer	Ka'aAL
It is filled	NMLA
Angel L.T.N. of Cancer	a'aKAL

### 122

Vi compressa	ANVSH
Revoluciones (Animarum)	GLGVLYM

### 123

A name of GOD, AHH YHVH ALHYM

implying Kether --- Chokmah ---

Binah, 3,4, & 5 letters

War	MLChMH
A blow, plague	NGa'a
Pleasure, delight	a'aNG
Laesio aliqualis, violatio	PGM

### 124

An Oak; hardness	ChVSN
Pleasure, delight; Eden	a'aDN
Qliphoth of Chokmah	a'aYGYAL

5 to the 3 <sup>rd</sup> power	3 Rt. 125
Night Demon of 2 <sup>nd</sup> Dec. Pisces	DNMAL
[Vide S.D. v. 16]	KPKH
Angel of 4 P.	MNDAL

### 126

A window	ALMNH
Darkness	APYLH
Day Demon of 1 <sup>st</sup> Dec. Taurus	GYMYGYN
A name of GOD	YHVH ADNY AGLA
Hospitality	MLVN {18b}

Horse	SVS	
On, a name of GOD [see 120]	a'aVN	
penalty of iniquity; "being taken away"		

## Pi 127

Material	MVTBa'a	
Angel of 5 P.	PVYAL	
2 to the 7 <sup>th</sup> power	7 Rt. 128	
Eliphaz	ALYPZ	
Angel ruling Aquarius	ANMVAL	
To deliver, loose	ChLTz	
Robustus gratia [Vide K.D. L.C.K. p. 399]	ChSYN	

GOD, the Eternal One	YHVH ALHYNV
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## 129

Pleasure [Gen. xviii. 12]	a'aDNH
Delight, pleasure	a'aVNG

## 130

Deliverance	HTzLH
The Angel of redemption	MLAK HGAL
Decrees, prophetic sayings	MLYN
Eye; the letter Ayin	a'aYN
The Pillars	a'aMVDY
Destitute	a'aNY
A staircase, ladder	SLM
Angel of 5 C.	PHLYH

## Pi 131

He was angry	ANP	
Nose	APYM	
Turn, roll	APN	
Title of Kether	MKVSH	{19a}
Angel of 6 C.	NLKAL	
Samael; Qliphoth of Hod	SMAL	
Angel L.T.N. of Virgo	SSYA	
Humility	a'aNVH	

## 132

To make waste	BLQ
Angel of 4 W.	NNAAL
To receive	QBL

## 133

[Vide I.Z.Q. 699]	GYKQ
Vine	GPN

Angel of 5 S.	Cha'aMYH
The salt sea	YM HMLCh

134

Burning	DLQ
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135

Day Demon of 2 <sup>nd</sup> Dec. Cancer	GVSYVN
Geomantic Intelligence of Aries	MLKDYAL
A destitute female	a'aNYH
The congregation. [Vide	QHL
no. 161]	

[Vide K.D. L.C.K. p. 673]	QLH
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SUM (1 - 16). Jupiter	136
Spirit of Jupiter	HSMAL
Intelligence of Jupiter	YHPYAL
The Avenging Angel	MLAK HGVAL
Fines, penalties	MMVN
A voice	QVL

## Pi 137

A wheel	AVPN	{19b}
The belly, gullet.	ASTVMKA	
[?Hebrew: vide K. D.		
L.C.K. p. 138]		

An image, a statue.	MTzBH
[Gen. xxviii. 22]	

A receiving; the Qabalah	QBLH
138	

The Son of GOD	BN ALHYM
To smoothe, divide	ChLQ
To leaven, ferment	ChMTz
To pollute	ChNP
Libanon. [Cant. iv. 11, 15]	LBNVN
He shall smite	MChTz
Forehead	MTzCh

## Pi 139

Hiddekel, the eastern river	HDQL
of Eden	

140

Kings; Angels of Tiphareth	MLKYM
of Assiah, and of Netzach	
of Bria	

141

Robust; oaken	AMYTz
Gathered, collected	ASP
Angel of 4 P.	KVQYH
Precept	MTzVH
Trusty, steady	NAMN
L.A. Angel of Cancer	PKYAL
Prima	QMA

142

Geomantic Intelligence of Taurus	ASMVDAL	
Wickedness, destruction	BLYa'aL	{20a}
A stranger; Balaam	BLa'aM	
Night Demon of 3 <sup>rd</sup> Dec. Leo	Ba'aLM	
Delights (Fire & Water)	MChMDYM	

143

The unshoeing	ChLYTzH
Running waters. [Cant. iv. 15]	NVZLYM

12 to the 2 <sup>nd</sup> power	Sq.Rt. 144
A sandal	SNDL
Anterius; the East; days first	QDM

of the first

The numerical value of the 13 Paths	145
of the Beard of Microprosopus	
The Staff of GOD.	MTH HALHYM
[Ex. xvii. 9]	

Inscrutable	Ma'aLH
Angel of 6 P.	NMMYH

<<WEH NOTE: SIC, should be Angel of 3 Taurus if the Shemhametphorash is properly constructed from Ex.>>

A feast	Sa'aVDH
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146

The First Gate. [Vide	BBA QMA
K.D. L.C.K. p. 184]	
Limit, end; boundless	SVP
The world; an adult	a'aVLM

The four Names in the Lesser	147
Ritual of the Pentagram;	

viz:	YHVH ADNY AHYH AGLA
------	---------------------

148

A name of	AHYH YH YHVH ALHYM
-----------	--------------------

*GOD*

Angels of Hod in Assiah	BNY ALHYM
and Briah	

Glutton and drunkard. ZVLL VSVBA

[Deut. xxi. 20]

To withdraw, retire	ChMQ	{20b}
Scales; Libra	MAZNYM	
Victory	NTzCh	
Flour, meal;	QMCh	

Pi 149

The living GODS. ALYM ChYYM

[Cf. 154]

A beating of the breast; a HSPD  
noisy striking

150

Ariolus. [K.D. L.C.K. p. 53]	YDa'aVNY
A walking shoe	Na'aL
Thine eye. [Vide I.R.Q. 652]	a'aYNK
Nest	QN

Pi 151

AHYH spelt in full ALP HH YVD HH  
"TETRAGRAMMATON YHVH ALHYM YHVH AChD  
of the GODS is One  
TETRAGRAMMATON"

Night Demon of 3 <sup>rd</sup> Dec. Aries	MALP
The Fountain of Living	MQVH
Waters. [Jer. xvii. 13]	

A standing upright, stature	QVMH
Jealous	QNA

152

Benjamin	BNYMN
The Bringing-forth One	HMTzYA
Residence, station	NTzYB

SUM (1 - 17)	153
L.A. Angel of Libra	ChDQYAL

154

Elohim of Lives.	ALHYM ChYYM
[Cf. 149]	{21a}

155

Adonai the King	ADNY MLK
The faithful friend	DVD NAMN
The beard (correct). [S.D.]	DQNA

## **ii. 1, et seq.]**

Letters of the Cherubic V:T:N:Tz

signs

Angel of 2<sup>nd</sup> Dec. Capricorn YSYSYH  
"The Concealed and a'aLMYH  
Saving"; Angel of 6 W.

A seed QNH

12 x 13, the number of letters in each 156  
'tablet of Enoch'

The Tabernacle of the AHL MVa'aD  
congregation. [Lev. i. 1]

A viper APa'aH  
BABALON, THE VICTORIOUS BABALa'aN  
QUEEN. [Vide XXX Aethyrs:

Liber CDXVIII]

Angel of Hod of Briah HSNYAL  
Joseph [referred to Jesod] YVSP  
Angel of 1<sup>st</sup> Dec. Scorpio KMTVz

Na'aVL  
A bird a'aVP  
"Crying aloud"; the name of Pa'aV  
a King of Edom

Zion TzYVN  
Limpid blood TzLVL

Pi 157

The setting of the DMDVMY ChMH

## **Sun**

Was angry, enraged; anger Za'aP {21b}  
Lingam ZQN {May be a typo for ZNQ}  
The beard. [Vide S.D. ii. 467, ZQN  
and no. 22]

Occult MVPLA  
Female; Yoni NQBH  
Angel of 9 S. a'aNVAL  
A Duke of Edom QNZ

158

Arrows ChYTzYM  
To suffocate ChNQ  
Balances. [Ch.] MAZNYN

159

Surpassing Whiteness. BVTzYNA

[Vide 934]  
Point NQDH

[Vide I.R.Q. 652] 160  
Angel of 3 S. HQMYH  
Silver KSP  
Fell down. Decidit NPL  
A rock, stone SLa'a  
A tree a'aTz  
A Duke of Edom PYKN  
Lay, fell. [Ez. iii. 8] PNYK  
Image TzLM  
Cain QYN

161

The heavenly man; ADM a'aYLAH  
lit. the 'primordial'  
or 'exalted' man  
The Congregation of the QHL YHVV

## Eternal

QYNA {22a}

Nine Paths of the Inferior Beard;

14 + 15 + ... + 22 = 162  
Son of the right Hand; BNYMYN  
pr. n. of Benjamin

Day Demon of 1<sup>st</sup> Dec. Sagittarius GLASLBVL  
Angel ruling Scorpio SVSVL

Pi 163

[Vide no. 361, a HVA ALHYM ADNY  
numerical Temurah of 163]  
Woman, wife NVQBH  
164

DTza'a

Ye shall cleave ChDBQYM  
Outer; civil, as opposed ChYTzVN  
to sacred. [Vide K.D.  
L.C.K. p. 342]

The Pillars a'aMDYM

165

Strength. [Ez. iii. 8] ChZQYM  
"To make them know." LHVDYa'aM  
[Ps. xxv. 14]

Nehema Na'aMH



NEMO. [Name of M.T.] a'aMMYH  
Angel of 3 W.

An assembly a'aTzH  
166

A King of Edom Ba'aLChNV  
Reus mulctae. [Vide ChYYB MMVN  
K.D. L.C.K. p. 498]

Heaven of Geburah Ma'aVN  
Night Demon of 3<sup>rd</sup> Dec. Scorpio NPVL  
Native land of Job a'aVTz  
The Most High a'aLYVN {22b}

Pi 167  
The Unnameable One ASYMVN  
(a demon)  
Fetters. [Job xxxvi. 8] ZYQYM  
168

Parentes Superni ABA VAMA a'aYLAH  
13 to the 2<sup>nd</sup> power Sq.Rt. 169  
The accentuator Ta'aMYM

170  
The Wand; (David's) Staff MQL  
Cloud a'aNN

SUM (1 -18) 171  
Principium emittens MATzYL  
Emanating from NATzL  
Angel L.T.N. of Aquarius PLAYN  
"The Face of God"; name PNYAL  
of an angel

172  
Cut, divided BQa'a  
He affected. [Not written] Ya'aTzB  
Clusters; grapes a'aNBYM  
The heel, the end. [Mic. vii. a'aQB  
20] Jacob

Pi 173  
Lighten mine eyes GL a'aYNY  
Day Demon of 3<sup>rd</sup> Dec. Aquarius GTzP

174  
Torches LPYDYM  
Splendor ei per NVGH LV SBYB  
circuitum

SUM (1 - (7 x 7))/7)	Venus	175
Suction	YNYQH	
Duplicity	MKPLH	
A slipping, falling	NPYLH	{23a}
Spirit of Venus	QDMAL	

176

An advisor, counselling	YVa'aTz
To eternity	La'aVLM
Illegitimate	PSVL

177

Dominus Dominorum	ADV N HADVNYM
The Garden of Eden	GN a'aDN
To cry out for help	Za'aQ
Angel L.T.D. of Capricorn	SGDLa'aY
Plenitude of plenitudes	MLVY HMLVY

178

The lower part, the loins	ChLTzYM
Good pleasure, choice, decision	ChPTz
will	

Quicksilver	KSP ChY
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Pi 179

Ligatio	a'aQDH
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180

A spring, fountain. [Cant.;	Ma'aYYN
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#### **iv. 15]**

Pi 181

Vicious, Faulty	PSVLH
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182

Deus Zelotes	AL QNA
Outcry, clamour	Za'aQH
Layer of snares, supplanter;	Ya'aQB
Jacob	

King of the Gods	MLAK HALHYM
Passive [as opposed to	MQBYL
MChQBL = active]	{23b}

183

184

Ancient time; eastward	NQDL
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185

186

A stone of stumbling; a                      ABN NGP  
rock to fall over. [Is. viii. 14]

An increase                      MVSP  
Praefecti                      MMVNYM  
A place                      MQVM  
Back of the Head; an ape;                      QVP  
the letter Qoph

187

Angels of Chokmah, and of                      AVPNYM

## Chokmah of Briah

Lifted up                      ZQP  
[K. of S., Fig. 52]                      SVPYAL

188

Jaacob. [Vide K.D. L.C.K.                      Ya'aQVB  
p. 443.]

The Master of the Nose                      Ka'aL HChVTM  
189

Fons obseratus. [Cant.                      GL Na'aVL

## iv. 11]

The Ancient among                      SBA DSBYN  
the ancient

SUM (1 - 19)                      190  
Ubi perrexit Angelus                      VYSa'a VYBA VYT  
Internal                      PNYMY  
Corona florida prominens                      TzYTz  
The side or flank; rib                      TzLa'a  
First devil. V. Porta                      QMTYAL  
Coelorum Fig. XVI

The end, appointed time                      QTz  
[Dan. xii. 13.] [Vide no. 305]                      {24a}

Pi 191

Countenance                      ANPYN  
[Vide K.D. L.C.K. p. 143]                      APSYM  
Night Demon of 1<sup>st</sup> Dec. Aries                      PAKTz  
A box, chest; a repository                      QVPH

192

Poisonous wind, Simoon                      ZLa'aPH  
Ye shall cleave in                      ChDBQYM BYHVH

## TETRAGRAMMATON.

[Vide no. 220]

### Pi 193

194

Righteousness, equity, justice: TzDQ  
the Sphere of Jupiter. [Vide  
K.D. L.C.K. p. 656]

195

A flock MQNH  
Visitation PQVDH

14 to the 2<sup>nd</sup> power Sq.Rt. 196  
Mare Soph. [Vide K.D. YM SVP  
L.C.K. p. 435]

The crown, summit, point QVTz

Pi 197

El Supernus AL a'aLYVN  
[Vide K.D. ANA ChTA a'aM HZH  
L.C.K. p. 71]

198

Victories NTzChYM

Pi 199

A giving freely; TzDQH  
'Epsilon-lambda-epsilon-eta-mu-omicron-sigma-upsilon-nu-eta

200

Alae. [Vide K.D. L.C.K. KNPYM  
p. 483]

A branch	a'aNP	{24b}
A bone	a'aTzM	
Archetypal	QDMVN	
Belonging to the Spring	QYTz	
A sling; a casting-net	QLa'a	
Divination	QSM	

201

Light (Ch.) AR

202

To make empty	BQQ
Pure; a field; son	BR
Elevatio	ZQYPH

Apertures	NQBYM
L.A. Angel of Scorpio	SAYTzYAL
Many, much	RB

203

Initials of the Trinity:	ABR
AB:BN:RVCh	
Passed away, perished; feather, wing; (it. membrum et quid genitale)	ABR
To lie in wait	ARB
A well, spring	BAR
Created	BRA
Exotic, foreign	GR

204

Commencement of the name	ABRA
--------------------------	------

## Abra-Melin

Foreign resident; race S.; an age (Ch.)	DR
The righteous	TzDYQ
205	
Day Demon of 2 <sup>nd</sup> Dec. Aries	AGAR
Splendrous	ADR {25a}
Mighty; hero	GBR
Mountain	HR

206

Assembly; area	ADRA
Hail	BRD
Spake; word; cloud	DBR
They of the World	YMY a'aVLM

207

Scorpio, a scorpion	AGRAB
Lord of the Universe	ADV N a'aVLM
Light. Cf. 9 and 11. Aur is the balanced Light of open day	AVR
Limitless	AYN SVP
Ate	BRH
Walled, fenced	GDR
That which cuts. [Vide no. 607]	HBR
The Elders. [Deut. xxi. 19]	ZQNYM
Melt, fuse	ZQQ
The Crown of the Ark	ZR
Grow great	RBH

208

Feather	ABRH	
A cistern	BVR	
Bowed	GHR	
To make strife, contend		GRH
Hagar	HGR	
To kill	HRG	
Abominable	ZRA	
Jizchak. [Vide K.D. L.C.K.		YTzChQ
p. 266]		

Multitude	RVB	{25b}
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209

Chief Seer or Prophet	ABRAH
(hence Abra-Melin)	

Reward, profit, prize	AGRH
To delay, tarry; behind (prep.)	AChR
Way	ARCh
10 <sup>th</sup> Spirit of Goetia.	BVAR
Dispersed	BZR
Sojourned, dwelt	GVR
Honour; a King of Edom;	HDR
The Supernal Benignity	

Oppressed	ZRB
-----------	-----

SUM (1 - 20)	210
Adam Primus. [Vide no.	ADHR
607]	

Day Demon of 1 <sup>st</sup> Dec. Cancer	BZAR
Choice	BChR
Pass on, fly	BRCh
To decide, determine	GZR
To dwell; circle, cycle;	DVR
generation	

To conceive	HRH
A joining of words;	ChBR
incantations; to conjoin;	
a brother	

A sword	ChRB
Angel of 1 <sup>st</sup> Dec. Capricorn	MSNYN
Naaman	Na'aMN
[Vide GR:Theta-Epsilon-Lambda-Eta-Mu-Alpha]	N:a'a:Tz
Punctata	NQVDYM

Pi 211

[Worthy]	ABChR	
A lion	ARY	
Strong	GBVR	
A flash; lightning	HARH	{26a}
A girdle	ChGR	

A flood; Jeor YAR  
"Fear," the fear of the YHVH YRA  
(i.e. wonderment)

## 212

Great Voice DBVR  
Night Demon of 1<sup>st</sup> Dec. Capricorn HAVR  
Splendour; to enlighten ZHR  
To spread out; harlot; golden ZRH  
To enclose; secret chamber ChDR

## 213

Strong, powerful, mighty ABYR  
Calx GYR  
[I.R.Q. 234 (?)] HDDR  
Slaughter HRGH  
Loaded VZR  
To be strange; a stranger ZVR  
The Supernal ChSD a'aLAH DAL  
Mercy of GOD

Nubes Magna a'aNN GDVL

## 214

A girdle AZVR  
Angel of 1<sup>st</sup> Dec. Aries ZZR  
Whiteness ChVR  
Came down YRD  
Air; Spirit; wind; Mind RVCh

## 215

Eminent; a Prince. ADYR  
[Ps. viii. I]  
A path, narrow way AVRCh  
Posterior; the reversed part AChVR  
A rising; to rise "as the Sun," ZRCh  
give light {26b}  
To encompass. [Vide K.D. ChZR  
L.C.K. p. 340]

6 to the 3<sup>rd</sup> power 3<sup>rd</sup> Rt.of 216  
Night Demon of 1<sup>st</sup> Dec. Libra AVRARB  
Lion ARYH  
The middle Gate. BBA MTzYa'aA  
[Vide K.D. L.C.K.  
p. 184]

Courage GBVRH  
Oracle DBYR  
Blood of grapes DM a'aNBVM  
Dread, fear YRAH  
Profound. [Ps. xcii. 6] a'aVMQ  
Anger, wrath RVGZ  
Latitude RVChB

## 217

The air	AVYR
Temple, palace	BYRH
Food	BRYH
A bee	DBVRH
The navel	TBVR
Angel ruling Sagittarius	MVYa'aSAL
Angel L.T.N. of Scorpio	SHQNB
Controversia Domini	RYBH

## 218

Ether. [Vide K.D. L.C.K. p. 55]	AVYRA
The Creative World	BRYAH
The benignity of Time	ChSD a'aVLM
The Moon	YRCh
Multitude	RBVY
Arcana	RZYA {27a}
Odour, a smell	RYCh

## 219

Mundatio, mundities	THRH
The Number of Verses in Liber Legis	R 220 {sic}
The Elect	BChYR
Heroina; Augusta; Domina	GBYRH
Ye shall cleave	ChDBQYM LYHVVH
unto TETRAGRAMMATON.	
["not" written]	
Clean, elegant	THVR
Giants. [Fully written only in Num. xiii. 33]	NPYLYM

Left-handed Svastika, drawn on the 221

square of Mars given by Agrippa.

Cf. 231

Long	ARK
Angel of 10 S.	MNQAL

## 222

Urias	AVRYH
"Unto the Place."	AL HMQVM
[Ex. xxiii. 20]	
Whiteness	HVVRH
Goodly mountain.	HR TVB
[Ex. iii 25]	
Now, already; K'bar, "the	KBR



river Khebar"; Day Demon  
of 3<sup>rd</sup> Dec.  
I will chase RAVYH

## Pi 223

224

Male (Ch.)	DKR	
Walk, journey; The PATH	DRK	
Principia emanandi	ChVQQY	{27b}
Effigurata	ChQVQY	
Union	YChVR	

15 to the 2 <sup>nd</sup> power	225
[Vide K.D. L.C.K. p. 234]	GZRDYA

226

Profound, hidden; the North. TzPVN  
[Vide K.D. L.C.K. p. 666]

Pi 227

Long, tall	ARVK	
A piscine, pond; [Blessing,	BRKH	
Prov. x. 22]		
Remember; male (sacred	ZKR	
Phallus --- Vide S.D. ii. p. 467)		
Damna. [Vide K.D. L.C.K.	NZYQYN	
p. 569]		

228

First-born	BKVR
Blessed!	BRVK
Ruler of Earth	KRVB
The Tree of Life	a'aTz ChYYM

## Pi 229

230

Astonishment	HKRH
[Vide K.D. L.C.K. p. 153]	MQYP
Fasciata	a'aQVDYM
Angel of 2 <sup>nd</sup> Dec. Virgo	RAYDYH
Hod, 42-fold Name in	YGLPZQ
Yetzirah. [Vide Liber	
777, Col. xc. p. 18]	

SUM (1 - 21). Right-handed Svastika, 231  
drawn on Sq. of Mars

Prolonged; grew long	ARYK	
Male	DKVRA	{28a}

Sum of the Four Ways of spelling      232  
TETRAGRAMMATON in the  
Four Worlds  
Geomantic Intelligence      AMNYTzYAL  
of Pisces

Ruler of Fire      ARAL  
Equivalent to YHY AVR,      YH AVYR  
Fiat Lux. [Vide K.D.  
L.C.K. p. 55]  
Let there be Light! The      YHY AVR  
Mystic Name of Allan  
Bennett, a Brother of  
the Cross and Rose, who  
began this Dictionary.

Pi 233

Memento      ZKVR  
The Tree of Life. [Vide      a'aTz HChYYM  
no. 228]

234  
Night Demon of 3<sup>rd</sup>      DKAVRAB  
Dec. Aquarius

235  
Archangel of Chesed, and      TzDQYAL  
Angel of Chesed of Briah

236

Angel of L.T.N. of Aries      SPa'aTAVY  
A handful      QVMTz

237

Angel of 3 C.      RAHAL

238

Dominus Mirabilium      ADVN HNPLAVH  
Rachel      RChL

Pi 239

Azrael, the Angel of Death      AZRAL  
Iron      BRZL  
The lot      GVRL      {28b}  
Angel of 3<sup>rd</sup> Dec. Taurus      YKSGNVTz

240

Myrrh      MR

Plagae Filiorum                      NGa'aY BNY ADM  
Hominum. [I.e. Succubae,  
K.D. L.C.K. p. 562]

Prima Germina                      NTzNYM  
Angel of 1<sup>st</sup> Dec. Aquarius                      SSPM  
Cash; counted out, paid                      PQVDYM  
down

High, lofty                      RM  
Pi 241

L.A. Angel of Capricorn                      SMQYAL  
242

Ariel, Angel of Air                      ARYAL  
Recollection                      ZKYRH

243

Abram. [Vide 248]                      ABRM  
Created (he them).                      BRAM  
[Gen. v. 2.]  
Learned, complete. to finish,                      GMR  
bring to pass (Ch.)  
A bone; to destroy                      GRM  
244

Angel of 7 P.                      HRChAL  
To be insensible; in deep                      RDM  
sleep, in trance. [Vide  
no. 649]

245

Adam Qadmon                      ADM QDMVN  
Gall, bile                      MRH  
Spirit of God                      RVCh AL

246

Angel of 3 S.                      HRYAL  
Myrrh                      MVR                      {29a}  
Vision, aspect                      MRAH

MRGG

Angel L.T.D. of Taurus                      HRYAL  
Myrrh                      RVM

247

Angel L.T.D. of Capricorn                      ALVYR  
To overwhelm (Ps. lxxvii. 18);                      ZRM  
a flood

A light                      MAVR  
 Night Demon of 1<sup>st</sup> Dec. Taurus      RAVM  
 Sensus symbolicus              RMZ

248

Abraham. [Vide 243 and              ABRHM  
 505, 510. Discussed at  
 length in Zohar]  
 The Three that bear witness,      ADM+BRA  
 above and beneath,  
 respectively. HB:ADM the  
 Spirit, the Water, and the  
 Blood; HB:A being Air  
 (Spiritus), HB:D standing for  
 HB:DM Blood, and HB:M being  
 both Water and the initial  
 of HB:MYM, water. For  
 HB:BRA see 203  
 Uriel or Auriel, archangel of      AVRYAL  
 Earth, and angel of Netzach;  
 = "The light of God"  
 In vision. [Vide K.D.              BMRAH  
 L.C.K. p. 553]  
 Gematria                      GMRH  
 Wine; bitumen; an ass (from      HMR  
 "to disturb")

Mercy; womb                      RChM  
 A lance                      RMCh              {29a}

249

L.A. Angel of Taurus              ARZYAL  
 Night Demon of 2<sup>nd</sup> Dec. Libra      GMVR  
 Fear, terror                      MGVR

250

The living GOD of              ALChY Ha'aVLMYM  
 the Worlds; or,  
 of the Ages  
 [The South.] Midday              DRVM  
 Habit, action (Ch.)              MDVR

Pi 251

Fir, cedar                      ARN  
 The angel Uriel: "Vrihl,"              VRYHL

i.e. Magical Force. [Vide  
Lytton's "Coming Race,"  
and Abra-Melin --- forehead  
Lamen]

Angel of 10. W. RYYAL

252

Serpent's den MAVRH

SUM (1 - 22) 253

Proselytes GRYM

Matred; who symbolizes the MTRD

Elaborations on the side of  
Severity

254

Angel of 3<sup>rd</sup> Dec. Aquarius GRVDYAL

Geomantic Intelligence of Libra ZVRYAL

An ass ChMVR

A mark, aim MTRH

A solemn promise, vow NDR

Spikenard. [Cant. iv. 14] NRD

A spear RVMCh {30a}

Merciful RChVM

255

Night Demon of 3<sup>rd</sup> Dec. Sagittarius ANDR

Burdensome; with difficulty ChVMRA

The East MZRCh

A river, stream. [Gen. ii. 10] NHR

Cantatio elata RNH

16 to the 2<sup>nd</sup> power = Sq.Rt 4<sup>th</sup> Rt 8<sup>th</sup> Rt. 256

4 to the 4<sup>th</sup> power =

2 to the 8<sup>th</sup> power = 256

Aaron AHRN

Tidings (Ps. lxxviii. 12); a AMYRH

saying, speech. [Vide

K.D. L.C.K. p. 128]

The Sons of the Righteous BNY TzDQ

[See no. 705] [Vide K.D. MPVLMYN

L.C.K. p. 20]

The Spirit of the Mother RVCh AMA

Aromatarius RVKL

Pi 257

The Ark ARVN

A Magician ChRTM

"To His fearers." LYRAYV

[Ps. xxv. 14]

The White Wand	MQL LBNH
Terribilis Ipsa	NVRA

258

The red light	AVR ADVN
Hiram (King of Tyre)	ChYRM
Mercy	RChMY

259

Throat	GRVN	
Nitre	NTR	
Reuben	RAVBN	{30b}

SUM (1 - (8 x 8))/8.	Mercury	260
Intelligence of Mercury	TYRYAL	
The Concealed	TMYRA	
I.N.R. [Vide 270]	Y:N:R:	
Exaltabitur	YRYM	
A vineyard	KRM	
Ineptos et profanos	LPSYLYM	
[Ps. viii. 1]	MH ADYR	
Declined	SR	
To gather, draw together	TzMTzM	

261

He bound; an obligation, a prohibition	ASR
Abhorrence, abomination.	DRAVN
[Is. lxvi. 24]	

262

Lofty; Aaron	AHRVN
Severities	GBVRAN
Terrible	HNVRA
Conclavia	ChDRYM
Eye to eye. [I.R.Q. 645]	a'aYN Ba'aYN

Pi 263

Angel of 2 <sup>nd</sup> Dec. Aquarius	ABDRVN
Angel of 2 <sup>nd</sup> Dec. Pisces	AVRVN
Geomantic Intelligence of Scorpio	BRKYAL
Gematria	GMTRYA
Pained	GRS

264

Emanantia. [Vide K.D. L.C.K. p. 338]	ChQVQYM
Jarden. [Vide K.D. L.C.K. p. 455]	YRDN {31a}

Footprints (foot's breadth). MDRK  
[Deut. ii. 5]  
A straight row. [Vide K.D. SDR  
L.C.K. p. 455]

Channels, pipes RHTYM  
::6

Architect 265  
Broke down ADRYKL  
A cry of the heart; anguish, HRS  
anxiety Tza'aQH

Chebron 266  
Termination of Qliphoth of ChBRVN  
12 Signs YRVN  
Contraction TzMTzVM

267  
Illicit, forbidden ASVR  
Geomantic Intelligence of Leo VRKYAL  
Currus; Vehiculum; MRKBH  
Thronus

Nasiraeus NZYR

268  
Stones of the sling ABNY HQLa'a  
Pi 269

By-ways ARChYN  
Father --- Spirit --- Son BN RVCh AB  
<<WEH NOTE: These three words are  
backwards of the noted order.>>

Angel of Binah of Briah KRVBYAL  
270 I.N.R.I. Initials of: Jesus Y:N:R:Y:

Nazaraeus Rex Judaeorum;  
Igni Natura Renovata Integra;  
Intra Nobis Regnum del;  
Isis Naturae Regina {31b}  
Ineffabilis; and many other  
sentences. Vide Crowley  
Coll. Works Vol. I. Appendix

Pi 271  
Earth (Ch.); whence = low, ARa'a  
mean  
Angel of 2<sup>nd</sup> Dec. Sagittarius VHRYN  
[Vide no. 256, AMYRH] LAMR

272

Earth                                      ARa'aA  
To consume, injure; brutish              Ba'aR  
Percussione magna                      MKH RBH  
The evening: an 'Arab,' i.e.              a'aRB  
a person living in the West  
Day Demon of 3<sup>rd</sup> Dec. Sagittarius      RYNVV

273

The stone which                              ABN MASV HBVNYM  
the builders rejected  
[Ps. cxviii. 22]  
The Hidden Light                              AVR GNVZ  
Four                                      ARBa'a  
Rebuked                                      Ga'aR  
Took away                                      GRa'a

274

Paths                                      DRKYM

275

[Vide K.D. L.C.K. p. 72]                      AChVRYYM  
Domicilium pulchrum.                      DYRH NAH  
[Vide K.D. L.C.K. p. 395]  
Fluvius Indicii. [Vide                      YAR DYN  
K.D. L.C.K. p. 117]  
Qy. Struti "scripture"                      SRTV                      {32a}

SUM (1 - 23)                              276  
Angel L.T.N. of Libra.                      AChVBRAYN {WEH NOTE: Wrong value, 278}  
[Vide Liber 777, p. 29]

A Cithara                                      KNVR  
Night Demon of 1<sup>st</sup> Dec. Leo              KRVKL  
The Moon                                      SYHRA

Pi 277

To sow, propagate; seed,                      ZRa'a  
semen

**[For multiplying.] ["Not"]                      LMRBH**

written. Vide K.D. L.C.K.  
pp. 157 and 837]  
Angel of 3<sup>rd</sup> Dec. Leo                      SHYBR  
Gratia, benevolentia                      Ra'aVA

278 {see error on 276}



Angels of Jesod, and of KRVBYM

## Binah of BriaH --- Cherubim

Passing over a'aVBR  
The Material World a'aVLM HMVTBa'a

279

Leprosy. [Vide K.D. SGYRV  
L.C.K. p. 495]

[7 x 40, the Squares of the walls of 280  
the Vault. See Equinox I. 3. p. 222]

Qliphoth of Capricorn DGDGYRVN  
A record (Ch.) DKRVN  
Angel of the Wood of the Ya'aR  
World of Assiah

The Letters of K:M:N:P:Tz:

Judgment: the 5 letters  
having a final form

Archangel of Malkuth SNDLPVN  
Citizenship a'aYR {32b}  
[Vide S.D. 528] PR  
Terror RP

Pi 281

A crown --- Ashes APR  
Attire; adorned PAR

282

Angels of BriaH, and of ARALYM

## Malkuth of BriaH

Spirit of Lives RVCh ChYYM

Pi 283

Aurum inclusum ZHB SGVR  
Memoriale. [Vide no. 964] ZKRVN  
That goes on foot RGLYM

284

Geomantic Intelligence AMBRYAL  
of Gemini

The small area of an a'aRVGH  
enclosed garden

285

286

High, lofty MRVM

287

Pars Azymorum APYQVMN  
Night Demon of 3<sup>rd</sup> Dec. Taurus VPAR  
Little Za'aYR  
Geomantic Intelligence of Cancer MVRYPAL

288

Vindication BYa'aVR  
Day Demon of 1<sup>st</sup> Dec. Virgo ZAPR  
Breeding, bearing; offspring. a'aYBVR  
[Vide K.D. L.C.K. p. 313]

[Vide K.D. L.C.K. p. 571] RPCh {33a}

17 to the 2<sup>nd</sup> power Sq.Rt. 289  
Apertio. [Vide no. 537] PTR  
Particulare PRT

290

Thine enemy a'aRK <<WEH NOTE: Had Koph medial>>

291

Torrentes Aquarum APYQY MYM  
(He) treasured ATzR  
Earth: in particular, the Earth ARTz  
of Malkuth

Qy. spotted? NMRA  
Adhaesio; adhaerens; SYRKA  
princeps

L.A. Angel of Aquarius TzKMQYAL

292

A young bird. [Deut. xxii. 6] APRVH  
Gold BTzR  
A medicine, drug RPVAH

Pi 293

Day Demon of 2<sup>nd</sup> Dec. Taurus TzARB

294

Purple ARGMN  
Pertaining to Autumn ChVRP  
Melchizedec. [Gen. MLKYTzDQ  
xiv. 18]

295

Curtain, canopy; vault. YRYa'aH  
[Ps. civ. 2]

Eyelids KNPY Ha'aYN  
[Vide K.D. L.C.K. p. 498] PTVR

296

Of the Earth. [Vide no. 992] HARTz  
Incurvens se KVRa'a {33b}  
Rigore procedere; fumarie; TzVR  
rock. [Vide K.D. L.C.K.  
pp. 459, 663]

297

Thesaurus; gazophylacium; AVTzR  
conservatorium  
A name of GOD ALHYM GBVR  
attributed to Geburah  
A secured house; a fortified ARMVN  
castle  
A City of Edom BTzRH  
The Throne; a Name of KVRSYA  
Briah  
Nuriel NVRyAL  
The neck TzVAR

298

Amen, our Light AMN AVR  
Son of the GODS BR ALHYN  
White TzChR  
Pathetic appeals; RChMYM  
commiserations

299

Angel of 2<sup>nd</sup> Dec. Cancer RHDTz  
SUM (1 - 24) 300  
Khabs am Pekht AVR BPAHH  
Vide Beth ALP LMD HY YVD MM  
Elohim. Dissert. II. Cap. I.  
A spelling of ALHYM in full.  
Formation YTzR  
Profundities Ma'aMQYM  
God of Chesed, and of Hod MTzPTz <<WEH NOTE: ends in Tzaddi med.>>  
of Briah; "Temura" of YHVH  
Incircumciscus a'aRL {34a}  
Separation PYRVD  
The Spirit of GOD. RVCh ALHYM  
[Vide Gen. i. 3]

301

"My Lord, the ADNY HMLK NAMN

faithful King”;  
a name of GOD

Fire	ASh
A candlestick	MNVRH

302

Earth of Hod	ARQA
To cut open, inquire into;	BQR
Dawn	

L.A. Angel of Gemini	SRAYAL
Hath protected	QBR
To putrefy	RQB

303

Did evil; putrefaction	BASh
------------------------	------

304

A species of gold	ChRVTz
Green	DSh
Geomantic Intelligence	KAMBRYAL
of Aquarius	

White	QDR
-------	-----

305

Dazzling white light	AVR TzCh	
Tender herb. [Gen. i. 11]	DShA	
Netzach, 42-fold Name in	HQMMNa’a	
Yetzirah. [Vide Liber 777, col. xc.]		
Yetzirah; “formation”	YTzRH	
A curving, bending	KRYa’aH	{34b}
The end of days, appointed time. [Dan. xii. 13]	QTz HYMYN	
A lamb	ShH	
	HSh	

306

Father of Mercy	AB HRChMYM
Merciful Father	AB HRChMN
A woman, wife; virago	AShH
Honey	DBSh
Domina. [Vide K.D. L.C.K. p. 528]	MTRVNA
[Vide K.D. L.C.K. p. 571]	NYTzVTzYN
Coldness; pertaining to Winter	QVR
Angel of 6 S.	RHa’aAL
Malo-Granatum	RYMVN

## Pi 307

Night Demon of 2<sup>nd</sup> Dec. Scorpio VRYATz  
Ribkah RBQH

## 308

Daybreak BVQR  
Sparsor ZRQA  
Investigation ChQR  
A harsh, grating sound ChRQ  
Approaching, near QRVB  
Ice QRCh

## 309

A leper. [Vide K.D. MVSGR  
L.C.K. p. 495]  
Angel of 2<sup>nd</sup> Dec. Taurus MNChRAY  
Streptus cordis, mussitatio, ShAGH  
susurratio, rugitus  
Field, soil, land ShDH {35a}

## 310

To trample on, conquer DVSh  
To govern, bind ChBSh  
Formed. [I.R.G. 227] YYTzR  
The initials of Idra Rabba Y:R:Q:  
Qadisha. [Each letter  
is half of each Letter of  
KThR, Kether] {Typo had KChR}  
Is, are; essence, being YSh  
Leo iuvenis KPYR  
Habitations MDVRYN

## Pi 311

Man; but vide K.D. L.C.K. AYSh  
p. 83  
Angel of 9 C. a'aRYAL  
Archangel of Binah TzPQYAL  
Archangel of Air; Angel of RPAL  
Mercury, and of Chokmah of  
Briah, etc.  
Rod. [Ps. xxiii. 4] ShBT

26 x 12, the Twelve Banners 312  
Night Demon of 3<sup>rd</sup> Dec. Libra VShV  
To renew; hence = a new ChDSh  
moon, a month

West. [Cf. 272] Ma'aRB

## Pi 313

Angel of 1<sup>st</sup> Dec. Virgo                      ANNAVRH

314

[Vide K.D. L.C.K. p. 275]                      HLL GMVR  
Metatron, Archangel of                      MTTRVN  
Kether, and Angel of  
Tiphareth of Briah.  
[When spelt with HB:Y  
after HB:M it denotes  
Shekinah]    {35b}  
Out of the way, remote                      RChVQ  
Shaddai: "The Almighty";                      ShDY  
a name of GOD

315

Ice; crystal                                      GBYSh  
Gullet    VShT  
Formation                                      YTzYRH  
Visio Splendoris                                      MRAH HNVGH  
Gomorrah                                      a'aMRH

The Number of Servitors of                      316  
Abra-Melin Sub-Princes

Day Demon of 3<sup>rd</sup> Dec. Aries                      VShAGV  
Ligatus    ChBVSh  
Green    YRVQ  
JESU    YShV  
A bundle, handful                                      a'aVMR  
Visitans iniquitatem                                      PVQD a'aVN  
Aporrhea    QVTRA  
[Vide K.D. L.C.K. p. 54]                                      ShAYH  
To worship, bow down                                      ShChCh

Pi 317

Day Demon of 3<sup>rd</sup> Dec. Taurus                      VALPR  
[Vide Ps. xcvi. 11]                                      ZRa'aM  
Arida    YBShH  
Iron (Ch.)    PRZL  
Hoariness    ShYBH

318

Labrum lavacri, et basio                      KYVR VKNV  
eius  
A copse, bush                                      ShYCh                      {36a}  
319

320

"Boy," Name of Enoch, and                      Na'aR  
of Metatron  
A Duke of Edom. [Vide                      a'aYRM  
Liber 777, p. 22]

The friends Ra'aYM  
L.A. Angel of Sagittarius SRYTYAL

321

Angel of 3<sup>rd</sup> Dec. Cancer ALYNKYR  
Angel L.T.D. of Virgo LSLRA  
Angel of 9 W. ShAHYH  
Qliphoth of Taurus ADYMYRVN

322

Lamb KSh  
Angel L.T.N. of Sagittarius LBRMYM  
Linea media QV HAMTza'aY

323

Long-absent brother ACh RChVQ  
Qliphoth of Aquarius BHYMYRVN {WEH NOTE: typo was BHYSYRVN}  
Angel of 3<sup>rd</sup> Dec. Aries STNDR

18 to the 2<sup>nd</sup> power Sq.Rt. 324  
See no. 314; it denotes MYTTRVN  
Shekinah

SUM (1 - 25). Mars 325  
Spirit of Mars BRTzBAL  
Intelligence of Mars GRAPYAL  
Angel of 2<sup>nd</sup> Dec. Scorpio NYNDVHR  
Need, indigence TzRYKH

326

Jesus. [Note the letters of YHShVH

### *TETRAGRAMMATON*

completed by HB:Sh 300 q.v.

the Spirit of GOD] {36b}  
Vision ShAYYH

327

Day Demon of 2<sup>nd</sup> Dec. Virgo BVTYSh  
[Vide K.D. L.C.K. p. 461] YShYBH  
Night Demon of 3<sup>rd</sup> Dec. Capricorn KYTzAVR

4 Princes + 8 Sub-Princes + 316 328  
servient to Spirits

Angel of 3 W. HChShYH  
To steam; darkness. [Vide ChShK  
K.D. L.C.K. p. 280]

329

Angel of 1<sup>st</sup> Dec. Libra                      TRSNY

330

Boundary, terminus; crosspath              MTzR  
Revolution; hurricane, tempest              Sa'aR  
Error: fault                                      ShL

Pi 331

Ephraim    APRYM  
Arbor magna. [Gen. xxi. 33]                  AShL  
Archangel of Chokmah                        RTzYAL

332

Lux Ardoris                                      AVR HYQVD  
Night Demon of 3<sup>rd</sup>                              ANDRVMAL  
Dec. Pisces  
A Duke of Edom. [Vide                          MBTzR  
Liber 777, p. 22]  
Locus vacuus. [Vide                              MQVM PNVY  
K.D. L.C.K. p. 551]

333

Qabalah of the Nine                              AYQ BKR

## Chambers

Choronzon. [Vide Dr. Dee,                      ChVRVNZVN  
& Lib. 418, 10<sup>th</sup> Aire]

Snow    ShLG                              {37a}

334

A still, small Voice.                              QVL DMMH DQH  
[I Kings, xix. 12]

335

Dies Mali    YMY Ra'aH  
The KING    MLK MLKY HMLKYM  
above the King of Kings.  
[Vide K.D. L.C.K. p. 537]

Ordering, desposition                              Ma'aRKH

336

An attack; a request, petition                  ShALH  
Night Demon of 1<sup>st</sup> Dec. Gemini                  ShBKYD

Pi 337

Ruler of Earth                                      PVRLAK  
Hell of Supernals; a City of                      ShAVL  
Edom; the Place of Askings.  
[Vide Liber 777, p. 23]



338

To cast down                      ChLSH  
He hath pardoned (or,  
subjected)                      YKBVSh

A garment; clothing              LBVSh  
To send forth                      ShLCh

339

340

Angel of 3<sup>rd</sup> Dec. Sagittarius      YSGDYBRVDYAL  
"Ferocious" lion                      LYSh  
Uncus focarius --- fire-              MGRVPYA  
shovel

Book                                  SPR  
Pares; a word written on the      PRS  
wall at Belshazzar's feast.  
[Vide Dan. v. 28]  
There; The Name                      ShM                      {37b}

The sum of the 3 Mother Letters;      341  
HB:A, HB:M, and HB:Sh

Yesterday                              AMSh  
Guilty, damned                          AShM  
A red cow                                  PRH ADVMH  
Expansum; sepimentum;              PRSA  
diaphragma

The Name (Ch.)                          ShMA

342

Coctio                                      BYShL  
Perfume                                      BShM  
Night Demon of 2<sup>nd</sup> Dec. Taurus      PVKLVR  
A blaze, flame                              ShLHBH

7 to the 3<sup>rd</sup> power                      3 Rt. 343  
"And GOD said."                          VYAMR ALHYM  
[Gen. i. 3]

A sweet smell                              ZPRVN

344

A plantation, garden                      PRDS  
[Cant. iv. 13]

345

Di Alieni                                      ALHYM AChRYM  
GOD Almighty                              AL ShDY  
"In that also" --- referred to      BShGM

## Daath

"The" NAME HShM  
Lioness. [Vide K.D. L.C.K. LYShH  
p. 501]

5<sup>th</sup> HB:Sh MShSh  
Moses. [See 543, numerical MShH  
Temurah of 345]

Dominator ShVLT  
Shiloh ShYLH {38a}  
He was appeased. [Esther, ShKKH  
vii. 10]

## 346

A spring; spring water MQVR  
A water-pipe; channel TzNVR  
Good pleasure; the Will-power RTzVN

## Pi 347

Palanquin (Cant. iii. 9); APRYVN

Bridal bed; nuptial chariot.  
["thalamus seu coelum fabrile  
sub quo copulantur nubentes"]

## 348

Five; to set in array ChMSh  
Third King of Edom ChShM

## Pi 349

## 350

Day Demon of 3<sup>rd</sup> Dec. Leo ALYGVSh  
A sapphire (Ex. xxviii. 18). SPYR  
[Vide K.D. L.C.K. p. 19]

Ophir; a young mule; dust a'aPR  
of the Earth

The Horn; head QRN  
Vacuum RYQM  
Intellectus ShKL

SUM (1 -26) 351  
Man ANSh  
Angels of Malkuth; burnt or ASHYM  
incense offering; "The  
flames"

Hiram-Abif, a cunning ChYRM ABYP  
artificer at the Temple  
of Solomon; the hero {38b}

of a famous allegory  
prophetical of FRATER  
PERDURABO

Saturn in Leo. Angel ruling 1<sup>st</sup> LVSNHR

Dec. Leo, that was rising at  
the birth of FRATER  
PERDURABO

Moses the Initiator MVShH  
Elevatus NShA

352

The Exalted Light AVR Ma'aLH  
Long of Nose; i.e. ARK APYM  
Merciful; a title of the  
supreme GOD

Lightning BRQYM  
An approach QRBH

Pi 353

Goshen GShN  
The fifth ChMShH  
The Secret of SVD YHVH LYRAYV  
TETRAGRAMMATON is  
to His fearers. [Ps. xxv. 14]  
Delight, joy ShMChH

354

Grew fat; anointed DShN  
Heptaeteris intermissoria ShMTH

355

Thought; idea MChShBH  
Year ShNH

356

The Cedars of Lebanon ARZY LBNVN  
Expiationes. [Vide K.D. KPVRYM  
L.C.K. p. 612] {39a}  
A young mule a'aVPR  
Ophra, mother of Goliath a'aVRP  
Spirits of the living RVChYN DChYYN

357

42-fold Name, Geburah in KGD YKSh

**Yetzirah**

Iniquity NVShA

358

Shame	GShNH
Shiloh shall come	YBA ShY LH
“Messiach,” the Messiah	MShYCh
Nechesh, the Serpent that initiated Eve	NChSh

## (Taking the three HB:H’s in

AShYAVM

AHYHVH as concealing  
the Mothers, we get  
GR:Iota. GR:Alpha. GR:Omega. &)

Pi 359

Angel of 3 <sup>rd</sup> Dec. Pisces	STRYP
The Sacred Wind	ShTYM
Satan. [Vide K.D. L.C.K. p. 235]	ShTN

360

The Messiah	HMSHYH
[Vide K.D. L.C.K. p. 235]	HNSH
[Vide K.D. L.C.K. p. 235]	HShNH
Angels of Jesod of Binah	YShYM
Seeking safety; Angel of	MHShYH

7 W.

Tonitrus	Ra’aMYM	
“Shin”; a tooth	ShYN	
Two	ShNY	{39b}

3 \* \*

19 to the 2<sup>nd</sup> power \* \*

Sq.Rt. 361

6 \*

1 \* \*

God of Malkuth	ADNY HARTz
“Men”; “impurities”	ANShY
Foundations. [Ch.]	AShYN
The Mountain Zion	HR TzYVN
Ruler of Saturn	KShYAL
Angel of 7 P.	MTzRAL

362

363

The Almighty and	ShDY AL ChY
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## Ever-living GOD

364

Lux Occulta	AVR MVPLA {WEH NOTE: was typo: AVD}
Satan	HShTN
Demons	ShDYN
Opposition; resistance	ShTNH

365

Earth of Tiphareth	NShYH
An uncovering, exposing	PRYa'aH

366

Night Demon of 2 <sup>nd</sup>	ANDRALP
Dec. Capricorn	

Pi 367

Black [scil. of eye-pupil]:	AYShVN
middle: homunculus	

Day Demon of 3 <sup>rd</sup> Dec. Gemini	PAYKVRN
--	---------

368

The Spirit of the	RVCh ALHYM ChYYM
GODS of the Living	

SUM (1 - (9 x 9))/9. Moon	369
Spirit of Moon. [Vide	ChShMVDAY
Liber 777, p. 19]	{40a}
The World of Briah	a'aVLM HBRYAH
Angel of 2 <sup>nd</sup> Dec. Gemini	ShHDNY

370

A foundation, basis	a'aQR
Creation	a'aSh
Salices rivi. [Lev.	a'aRBY NChL
xxiii. 40]	

Zopher	TzPR
White lead, tin	QSTRA
To rend, cut, blame, curse	QRa'a
Green. [Vide S.D. p. 104]	Ra'aNN
Salem	ShLM

371

Sinistrum	ShMAL
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372

Aqua spherica	ASPYRKA
Agni	KBShYM
An oven, furnace	KBShN
Scorpio	a'aQRB
Herbage, grass	a'aShB
Seven	ShBa'a

## Pi 373

374

375

Generally and specially	KLL VPRT
Solomon	ShLMH
A City of Edom	ShMLH

376

Dominator	MVShL	{40b}
Esau, father of the men	a'aShV	
of Edom.		

## (Ad-om, Adlantes<<Refers to a theory that the 'Kings of Edom' who perished

before the creation of Adam were a previous race inhabiting 'Atlantis.'>>)

A bird	TzPVR
Peace. [Refers to Kether]	ShLVM

377

Nervus Luxatus; Vena	GYD HNSHh
Ischiatica. [Gen. xxxii. 32]	
Seven	ShBa'aH

SUM (1 - 27)	378
'In peace'	BShLVM
Pruna ignita; Chaschmal	ChShML
Iuramentum. [K.D. L.C.K.	ShBVa'a
p. 695]	

Pi 379

Abschalom	ABShLVM
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[The sum of the letters of TETRAGRAMMATON 380

multiplied severally by those of

Adonai;

$(HB:Y \times HB:H) + (HB:N \times HB:V) + (HB:D \times HB:H) + (HB:A \times HB:Y)]$

## = Y:K:Sh:N

Difficulty, narrowness	YHBMTzRYM
Pain, trouble, misery	a'aTzB a'aTzBVN
Thick darkness, fog	a'aRPL
Vide no. 370]	QSTYRA
Heaven of Hod	RQYa'a

381

Clamour, prayer	ShVa'aH
-----------------	---------

382

Day Demon of 3<sup>rd</sup> Dec. Libra      TzARATz      {41a}

Pi 383

Iuramentum. [Vide K.D.      ShBVa'aH  
L.C.K. pp. 67, 695]

384

385

Angel of 2<sup>nd</sup> Dec. Libra      MHRNTz  
Assiah, the World of Matter      a'aShYH  
Gloria cohabitans [vide K.D.      ShKYNH  
L.C.K. p. 711]; the Glory  
of God

Lip      ShPH

386

Jesus      YShVa'a  
Tongues      LShVN  
Tziruph, a table of Temurah      TzYRVP

387

388

The hardest rock.      ChLMYSh  
[Ps. cxiv. 8]  
To search out diligently      ChPSh  
Table; bread      ShLChN

## Pi 389

390

Gen. v. 2.      ZKR VNQBH  
Retrorsum      MP Ra'a  
Alens, pascens      PRNS  
Heaven      ShMYM  
Oil      ShMN  
Night Demon of 2<sup>nd</sup> Dec. Gemini      ShTz      {41b}

391

Salvation, help      YShVa'aH  
The Inscrutable Height.      RVM Ma'aLH  
[Kether]

392

Aromata      BShMYM  
Habitaculum      MShBN

393

394

Table. [Vide no. 388] ShVLChN

395

Robustus (virilitas) Iacob	ABYR Ya'aQB
The Heavens	HShMYM
Oil	HShMN
Manasseh	MNShH
Second	MShNH {WEH NOTE: typo was MShBH}
Judge	ShVPT

396

Day Demon of 1<sup>st</sup> Dec. Scorpio YPVSh

Pi 397

Lux Interna. (Title of AVR PNYMY  
Kether)

398

Fifty	ChMShYM
Book	ChPShY
Angel L.T.D. of Aries	STRa'aTN
Pride; esp. of gait	ShChTz

399

ShGVPY

20 to the 2 <sup>nd</sup> power	Sq.Rt. 400	
To use Magic, witchcraft	KShP	
Erudiens, a title of Yesod	MShKYL	{42a}
Sensus literalis. [Vide K.D.	PShVTH	
L.C.K. p. 12]		

(He had) Karnaim (in his hand) QRNYM

Angels of Chesed of Briah	ShYKKYM
Sack	ShQ

Pi 401

Cursing	ARR
Essence; "the"	ATh

402

Sought into, or after	BQSh
Tested, purified	BRR
Filia	BTh
A spider	a'aKBYSh
Paths	ShBYLYN

403



The Stone; Sapphire ABN SPYR

404

Law, edict DTh  
Almond; to watch, be awake; ShQD  
to hasten

405

Fearful things, serpents of ZChLY a'aPR  
the dust. [Job]

**[Cf. no. 227, HB:ZKR.] Phallus; ShPKH**

urethra. [Vide Deut. xxiii. 2]

SUM (1 - 28) 406  
THOU: a name of GOD AThH  
Vulgar, common; plebeian a'aM HARTz  
Leg ShVQ  
Alterations ShNVYM  
The letter Tau ThV {42b}

407

Signum AVTh  
The Precious Oil ShMN TVB

408

Lapis sapphirinus ABN HSPYR  
Haec ZATH  
[Vide Deut. x. 10, 15] ChShQ

Pi 409

Patriarchs ABHThA  
Fathers ABVTh  
One (fem.) AChTh  
Ha-Qadesh; Holy Ones HQDSh

410

Liberty; a swallow DRVR  
Visions, imaginations. [Dan. HRHR

**iv. 2]**

Metzareph MTzRP  
The Tabernacle MShKN  
Sacred; Saint QDVSh  
Holy QVDSH  
He heareth ShMa'a  
Hod, 42-fold Name in Yetzirah ShQY

411

Elisha	ALYSha'a
Briatic Palace of	HYKL RTzVN
Tiphareth	

Fundamenta Terrae	MVSDY ARTz
Habitaculum	MShKNA
Ordo temporum	SDR ZMNYM
Desolation, emptiness.	ThHV
(Expresses first root of all good)	

412

The letter Beth	BYTh	{43a}
New. (Ch.)	ChDTh	
Jesus GOD	YHShVH ALHYM	
White whorl	TzMR LBN	
Celsitudo superna	RVM a'aLYVN	
A longing for	ThAVH	

413

414

Azoth, "the" fluid. A + Z (Lat.) AZVTh

- • Omega (Grk.) + Th (Heb.). Initial and final in 3 tongues

The Limitless Light	AYN SVP AVR
Meditation. [Ps. xlv. 4]	HGVTh
Going forth. [Vide no. 770]	MShVTTYM

415

The Voice of the Chief	ABRAH DBR
------------------------	-----------

## Seer

Sister	AChVTh
The Holy One; Sodomite	HQDVSh
Work	Ma'aShH
Angel of 10 C.	a'aShLYH

416

Thought, meditation	HRHVR
A pledge	MShKVN

417

Olive	ZYTh
Arca. (Noah's Ark)	ThYBH

(Note 4 + 1 + 8 = 13)	418
Boleskine	BVLShKYN
Peccatum. (Est femina	ChTATh
Lilith impia)	

Kheth, a fence	ChYTh
Servans misericordiam	NVTzR ChSD
"The Word of the	MAKAShANH
Aeon." [Vide Liber 418]	{43b}

## **HB: A B R A H A D A B R A**

418 = ChYTh = BYTh HA, the House of

He: because of I.Z.Q. 694; for HB:H formeth HB:K, but HB:Ch formeth YVD: each = 20. Thus is Abrahadabra a Key of the Pentagram.

Also, by Aiq Bkr, it = 22: and

418 = 19 x 22. 19 = Manifestation; it therefore manifests the 22 Keys of R.O.T.A.

The first meaning is ABRAH

DBR, = The Voice of the Chief Seer.

It resolves into Pentagram and

Hexagram as follows:

1<sup>st</sup> "method."

A

R/\B

A

A Pentagram A forms 12 and 406, ChVA

D H

B\ /R

A

and AThH [406 = ThV], where AThH = Microprosopus, and HVA = Macroprosopus. The Arcanum is therefore that of the Great Work

2<sup>nd</sup> "method."

B

A	R	H	
A Pentagram A	Hexagram	Here BHR = 207	
A A	B	D	

R

= AYN SVP AVR, etc. and DBR = Voice ("The Vision and the Voice"); thus

showing, by Yetziratic attribution, the  
Three Wands --- Caduceus: Phoenix:

Lotus. Note always ABR are the  
three Supernals.

3<sup>rd</sup> "method."

A

A B A  
A Pentagram A Hexagram give 205 + 213;  
R B H D

R

both mean "Mighty," whence Abra-

hadabra is "The Word of Double {44a}

Power." AAB show AB: AIMA:

BN, viz., Amoun : Thoth : Mout.

By Yetziratic Method, H:D:R: are

Isis : Horus : Osiris. (Also, for

H:D:R:, vide I.R.Q. 992.)

Dividing as 3 and 8, we get GR:Delta of

Horus dominating the Stooping

Dragon, ARR YAV: also ---

A

from R/\_\B we get

A---B A---H  
| | | |  
A---D R---A

8 = DD, Love, and 207 = AVR, Light;

8 x 207 = 18, which is equivalent to

ChY, living; further, 297 = 23 x 9 =

ChYH, Life: hence, Licht : Liebe :

Leben.

Again, 418 = ATh + YAV, = 21 + 397,

**q.v. DBR and 678 = 6 + 7 + 8 = 21. 2 x**

HB:B + 2 x HB:R + HB:D = 32. The Five different

letters represent Amoun : Thoth : Isis :

Horus : Osiris. they (A + B + R + H

- . D) add to 212 (q.v.).

Finally, HB:A is the Crown, HB:B the Wand,

HB:D the Cup, HB:H the Sword, HB:R the R.C.

See Equinox, V and VII, for further

details.

Pi 419

Serpent: the letter Teth	TVTh
Sodom and Gomorrah	SDM + a'aMRH

420

It was	HYThH
Dolium, vas	ChBYTh
Vapour, smoke	a'aShN
Pacifica	ShLMYM
	RTzPYM

Pi 421

Angel ruling Capricorn	KShVYa'aYH	
Angel ruling Pisces	PShYAL	{44b}

422

The Vast Countenance	ARYK ANPYN
Linea Flava (quae circumdat Mundum)	QV YRVQ

423

[Ex. xxvii. 10, 11.]	LVVY Ha'aMVRYM
[Vide K.D. L.C.K. p. 420]	

424

Angel L.T.N. of Taurus	TVTTh
------------------------	-------

425

[Vide no. 1175]	HGZYTh
[Vide K.D. L.C.K. p. 208]	Na'aShH
Auditus	ShMYa'aH

426

Servator; salvator	MVShYa'a
Medium	ThVK

427

428

The Breakers-in-pieces; the Qliphoth of Chesed	Ga'aShKLH
The Brilliant Ones; Angels of Chesed, and of Tiphareth of Briah	ChShMLYM
Iuraverunt	NShBa'aV

429

A lion's whelp.	ZVR ARYH
-----------------	----------

[Gen. xl. 9]  
Judgment, equity MShPT  
ShGa'aVN

430

Nephesch, the animal soul of NPSH

## Man

Covered with mist; darkness, NShP  
twilight {45a}  
Membra PRQYM  
Full Title of Ninth TzDYQ YSVD a'aVLM  
Sephirah. "The Righteous  
is the Foundation of the  
world"  
Concealed ShPN  
Tohu v-Bohu; see Gen. 1. ThHV VBHV  
Dew ThL

Pi 431

Notariqon NVTRYQVN

432

Eventide shadows TzLLY a'aRB  
Earth of Jesod ThBL

Pi 433

Day Demon of 1<sup>st</sup> Dec. Leo BLATh  
Merit ZKVTh

434

The Lord of War. AYSh MLChMH  
[Ex. xv. 3]  
The letter Daleth; door DLTh

SUM (1 - 29) 435  
Deceived HThL  
[Vide K.D. L.C.K. p. 156] MShPTV

436

Tutor, curator; prafectus; APTRVPS  
administrator  
Angel L.T.D. of Scorpio BYThChVY  
Hoschanah HVSha'aNH  
"GR:Sigma-alpha-tau-alpha-nu-alpha-sigma." ShTN a'aZ  
{WEH Note: Greek value is 753}  
[Vide K.D. L.C.K. p. 505]  
[Vide K.D. L.C.K. p. 505 Sha'aTNZ

723 & 701, nos. 9, 10;

also at ShBYRH] {45b}

437

Balm; the balsam tree APRSMVN

438

The whole (perfect) ABN ShLYMH  
stone. [Deut. xxvii. 6]

Pi 439

Exilium GLVTh  
Angel L.T.N. of Gemini a'aVGRMa'aN

440

Collaudatio. [Vide K.D. ThHLH  
L.C.K. pp. 90, 729]

The Great Dragon; means ThLY  
"curls." [I.R.Q. 834;  
vide 510]

Irreproachable; perfect ThM

21 to the 2<sup>nd</sup> power Sq.Rt. 441  
Cerva AYLTh  
Truth; Temurah of ADM, by AMTh  
Aiq Bekar

A live coal GChLTh  
Day Demon of 2<sup>nd</sup> Dec. Leo LRYAR  
Angel L.T.D. of Pisces RMRA

442

Termini Terrae APSY ARTz

Pi 443

A virgin; a city. Virgo BThVLH  
Goliath GLYTh

444

The Sanctuary MQDSh  
Damascus DMSHQ

The total value of the Single Letters; 445  
HB:H,HB:V,HB:Z,HB:Ch,HB:T,HB:Y,HB:L,HB:N,HB:S,HB:a'a,HB:Tz, and HB:Q

Number of Stars in the Northern 446

hemisphere

Destruction; death MVTh {46a}  
Pison PYShVN  
Tali pedum QRSVLYM

447

Initials of the Three                      DMR RBA

Above and the Three  
Beneath. [Vide 248]

448

Excelsa                                      BMVTh

Pi 449

Lux fulgentissima                      AVR MTzVChTzCh  
Cloak                                      TLYTh

450

Tabulae                                      LVChVTh  
[Vide K.D. L.C.K. p. 508]                      MDVTh  
The Fruit of the Tree                      PRY a'aTz  
Transgression                              PSha'a  
Beneplacitum                              RTzVN BAYN GBVL  
termino carens; Arbitrum  
illimitatum  
Inhabitans Aeternitatem                      ShVKN a'aD  
Craftiness, cunning                      Sha'aLYM  
The Dragon                                      ThN

451

The Essence of Man                      ATh HADM  
Mortis                                      MYThA  
Angels of Tiphareth                      ShNANYM  
The Abyss                                      ThHVM

452

[Vide no. 552]                              ChMDTh  
The crop; the Maw                      QRQBN

453

Behemoth                                      BHMVTh                      {46b}  
The Animal Soul, in its                      NPSH ChYH  
fullness; i.e. including  
the Creative Entity or  
Ego, Chiah

454

Sigillum                                      ChVThM  
The "Holy Ones"; Consecrated                      QDShYM  
catamites kept



by the Priesthood

455

456

Formido maxima	AYMThH
The Mountain of Myrrh.	HR HMVR
[Cant. iv. 6]	

Paries	KVThL
Crura	ShVQYM
The Fig-tree and fruit	ThANH

Pi 457

Olives	ZThYM
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458

A covenant; an engagement; a betrothed	ChThN
Contusores; cloudy heavens; Heaven of Netzach	ShChQYM

459

460

[Vide K.D. L.C.K. p. 371]	TNThA
Qliphoth of Gemini	TzLLD MYRVN
"Holy unto TETRAGRAMMATON."	QDSh LYHVH
[Ex. xxxix. 30]	

Pi 461

[Vide K.D. L.C.K. p. 539]	ADNVTh
Robustus, validus, asper, horridus, rigidus	AYThN {47a}

462

Terra Superna (est Binah)	ARTz a'aLYVNH
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A path	NYThB
Profundum Celsitudinis	a'aVMQ RVM

Pi 463

Day Demon of 3 <sup>rd</sup> Dec. Virgo	BAThYN
Pillar of Mildness --- paths, HB:G, HB:S, and HB:Th	GSTh

Crystal, glass	ZKVKYTh
A rod of almond	MTH HShQD
The Special Intelligence.	ThBVNH
[I.Z.Q. 264, et seq.]	

Caps, crowns, diadems	ThGYN
-----------------------	-------

Precatio

ThChNH

464

SUM (1 - 30)  
A kiss; a little (or, sweet)  
mouth

465  
NShYQH

466

Skull  
Renes  
The World of  
Formation

GLGLTh  
KLYVTh  
a'aVLM HYTzYRH

Simeon

ShMa'aVN

Pi 467

[Vide S.D. 33]

GLGLThA

468

Angel of 3<sup>rd</sup> Dec. Gemini

BYThVN

469

Trabeationes ligaturae  
illarum

ChShVQYHM  
{47b}

470

Eternity. (Literally,  
a cycle of cycles)

DVR DVRYM

Angel of 8 S.  
Pure Wool  
Period of time; Time  
Solum; fundus

NThHYH  
a'aMR NQY  
a'aTh  
QRQa'a

471

Palatia  
Mount Moriah.  
[2 Chron. iii. 1]

HYKLVTh  
HMOVRYH HR

472

Was terrified

Ba'aTh

473

The Three Persons.

AThHVANY

[ATH: HVA: ANI  
coalesced]

Skull  
Molitrices

GVLGLThA  
TChNVTh

474

Knowledge. [Vide K.D. Da'aTh  
L.C.K. p. 252, et seq.]

(Plural) --- Wisdom ChKMVTh  
The Testimony within the Ark a'aDTh  
A ram, he-goat; a prepared a'aThD  
sacrifice

Angel L.T.D. of Cancer Ra'aDR

475  
[Vide no. 473.] In BGV LGLThA  
Golgotha  
476

Domus Iudicii; Curia; BYTh DYN  
Consistorium iudiciale {48a}

477

478

Cranium, calvaria GVLGVLTh  
The Lesser Countenance, Za'aYR ANPYN  
Microprosopus

Hagiographa KThVBYM

Pi 479

Molentes TVChNVTh

480

Lapides inanitatis ABNY ThVHV  
[Vide K.D. L.C.K. p. 252] Da'aVTh  
lilith, Qliphoth of Malkuth LYLYTh  
[Vide K.D. L.C.K. p. 252] a'aDVTh  
Malkuth, 42-fold Name in a'aYTh  
Yetzirah

481

Ba'aVGTh

Hills GBa'aVTh  
Reus mortis ChYYB MYThA  
Annulus TBa'aTh

482

A looking-glass, mirror ASPQLRYA

483

Ferens iniquitatem NVShA a'aVN

22 to the 2<sup>nd</sup> power Sq.Rt. 484

485

Filia scaturiginum. BTh GLYM

[Is. x. 30, "Daughter  
of Gallim"]

Mockeries [Job xvii. 2. HThLYM

Vide 435]

486

A name of	YHVH BChKPH YMD ARTz
GOD	{48b}
Foundations	YSVDVTh
Azymum fractum	MTzH PRVSH
A King of Edom	a'aVYTh
Angel of 8 P.	NHThAL

## Pi 487

488

Ianua, ostium	PThCh
Qliphoth of Kether	ThAVMYAL
Ye shall worship	Tha'aBVDV

489

Retribuens; rependens MShLM GMVL  
retributionem

490

The giving. [Vide no. 1106]	MThN
Fine flour, meal	SLTh
Perfect	ThMYM
Binah, 42-fold Name in Yetzirah	ThTz

Pi 491

Nutrix	AMNTh
Angel of 4 W.	NYThAL

492

493

The Name given ATTh YHVH ALHYK  
in Deut. xxviii. 58;  
without ATTh = 92, q.v.

{WEH NOTE: 493 - 401 = 92}

494

Galea salutis	KVBa'a HYShVa'aH
An apple	ThPVCh

495

Similitudo hominis DMVTh ADM

Gift MThNH {49a}

**P#**

SUM (1 - 31) 496  
Leviathan LVYThN  
Malkuth MLKVTh  
A small bundle TzRVR

497

Nutrix AVMNTh  
Gemini; Gemini ThAVMYM

498

Briatic Palace of HYKL ZKVTh  
Geburah  
Pi 499

Cerva amorum. AYLTh AHBYM  
[Prov. v. 19, "a loving  
hind"]  
Busy, arduous; an army; TzBAVTh  
'hosts'

500

The humerus KThP  
Kimelium aureaum MKThM  
Princeps ShR  
A Duke of Edom ThYMN

501

Asher; blessedness AShR  
Fortis; fortia, robusta AThNYM  
The head RASh  
Flesh; Night Demon of 1<sup>st</sup> ShAR  
Dec. Pisces  
Sehechinah Superior ShKYNH a'aYLAH  
Likeness, similitude ThMVNH

502

To tell glad tidings; flesh, BShR  
body  
To cut BThQ {49b}

HB:G ( )  
HB:R O The Cup of the Stolistes Pi 503  
HB:Sh /\_\  
Expelled, cast forth GRSh

504

Sought for                      DRSh

505

Sarah; Principissa. [Vide 510      ShRH  
& cf. 243 & 248]

506

ABGYThTz

[Vide no. 1196]                      KPVTh  
Bovis a sinistra; an ox; Taurus.      ShVR  
[Vide K.D. L.C.K. p. 99] --- Taurus

507

That which causes ferment;              ShAVR  
yeast

508

Daybreak; black                      ShChR

Pi 509

Bridge                      GShVR

510

Sensus allegoricus. [Vide              DRVSh  
K.D. L.C.K. p. 12]

Rectitudo, aequitas recta;              YShR  
rectilineum

The head                      RYSh  
Song                      ShYR  
Sarai. [Vide 505]              ShRY  
Draco; see 440              ThNYN

511

a'aThYAL

"The" HEAD                      RYShA  
[Vide K.D. L.C.K. p. 463]              ShVRH              {50a}

8 to the 3<sup>rd</sup> power= 3<sup>rd</sup> Rt. 9<sup>th</sup> Rt. 512  
2 to the 9<sup>th</sup> power

Adhaesio, cohaesio                      DBQVTh  
Angel of 3<sup>rd</sup> Dec. Libra              ShChDR

513

514

[Vide K.D. L.C.K. p. 213]              ChQVTh

515

Possessio sine                      NChLH BLY MTzRYM  
angustiis  
Minister iudicii                      ShVTR  
Phylacterium                      ThPLH

516  
Lucus. [Vide K.D. L.C.K.                      AShYRH  
p. 168]  
Personae                      PRTzVPYN  
517  
Qliphoth of Taurus. [Vide                      ARYMYRVN  
no. 321, & Liber 777]  
The good gift, i.e.                      MThNH TVBH

## Malkuth

Occultae. [Vide 417]                      PLAVTh  
Confractio. [Vide K.D.                      ShBYRH  
L.C.K. p. 698, et seq.]

518  
519  
Day Demon of 2<sup>nd</sup> Dec. Gemini                      BRBTVSh

520  
Tears                      DMA'aVTh  
Legitium                      KShR

Pi 521  
Ignis descendens                      ASh YVRD  
Angel of 2 P.                      VShRYH  
Nudatio candoris                      MChShVP HLBN                      {50b}

522  
Pi 523  
524  
525  
The LORD of Hosts,                      YHVH TzBAVTh  
a name of GOD referred  
to Netzach

526  
Superliminare                      MShQVP  
527

SUM (1 - 32)                      528

23 to the 2<sup>nd</sup> power      Sq.Rt. 529  
Affatura ollaris cum      TzYQY QDYRH  
iusculo dulci

Day Demon of 3<sup>rd</sup> Dec.Cancer      ShYTRY  
530

The Rose      ChBTzLTh  
Voices      QLTh  
Tekel, a word of the 'writing      ThQL  
on the wall' at Belshazzar's  
fabled feast

531

532

533  
Heaven of Jesod      TBL VYLVN ShMYM  
of Malkuth  
King of Terrors      MLK BLHVTh  
534

A certain Name of GOD      QLDSHQ  
535

536

A white cloak      TLYTh LBNH  
Sphere of the fixed stars      MSLVTh {51a}  
The World of Assiah,      a'aVLM Ha'aShYH  
the 'material' world

537

Emanatio; Atziluth, the      ATzYLVTh

## Archetypal world

Medulla spinalis      ChVT HShDRH  
Apertio uteri      PTR RChM

538

Daughter of the Voice. ---      BTh QVL  
Echo. [The Bath Qol  
is a particular and very  
sacred method of divination]

539

540



Lumbi; the upper part	MThNYM	
Pi 541		
Israel	YShRAL	
542		
543		
“Existence is	AHYH AShR AHYH	
Existence,” the		
NAME of the		
Highest GOD		
544		
Apples. [Cant. ii. 5]	ThPVChYM	
545		
Aper de Sylva	ChZYR MYa’aR	
546		
Sweet	MThVQ	
P’s; a watchman	ShVMR	
Custodi	ShMVR	
L.A. Angel of Aries	ShRHYAL	{51b}

## Pi 547

548		
Qliphoth of Aries	Ba’aYRYRVN	
Night Demon of 3 <sup>rd</sup> Dec. Cancer	HTzGNTh	
A Name of GOD,	YHVH ALVH VDa’aTh	
referred to Tiphareth		
Qliphoth of Libra	a’aBYRYRVN	
549		
Moral	MVRGSh	
Ventus turbinis	RVCh Sa’aRH	
550		
Aquila; decidua. [Vide K.D.	NShR	
L.C.K. p. 600; connect with		
no. 496, Malkuth]		
A rod of iron. [Ps. ii.]	ShBT BRZL	
L.A. Angel of Leo	ShRTYAL	
Principes	ShRYM	
Dragons. (Restricted.)	ThNYNM	
[Ps. lxxiv. 13]		

551

552

Desiderium dierum ChMDTh YMYM

553

Draco magnus ThNYN GDVL

554

Day Demon of 2<sup>nd</sup> Dec. Pisces MRChVSh

555

Obscurity a'aPThH

556

Mark, vestige, footstep RShYMV  
Sharon. [Cant. ii. 1] ShRVN

Pi 557

The First RAShVN {52a}

558

559

560

DRVShYM

Waters of quiet MY MNVChVTh  
Puncta NQVDTh  
A Duke of Edom ThMNa'a  
Dragons ThNYNYM

SUM (1 - 33)

561

Cain AThQYN  
Concealed Mystery DTzNYVThA

562

Primordial RAShVNH

Pi 563

Lotio manuum NTYLTh YDYM  
Angel of 1<sup>st</sup> Dec. Gemini SGRSh

564

Lapis capitalis ABN HRAShH  
[I.R.Q. 941.] VYHY HADM LNPSH ChYH

"And the Adam was formed  
into a living Nephesh"

Sphere of Malkuth ChLM YSVDVTh

565

Parvatio	QTNVTh
Praetoriani	ShVTRYM

566

A valley; a plain	YShRVN
Puncta	NQVDVTh
[SMK + VV + DLTh, SVD	S:V:D:
= a secret, spelt in full	
The Shadow of Death; Hell	TzLMVTh
of Netzach	{52b}
Redintegratio, configuratio,	ThYQVN
depositio, conformatio,	
restoratio, restitutio	

567

Firstborn	RAShVNY
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568

Pi 569

Fingers	ATzBa'aVTh
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570

Naphtali	NPThLY
Lectus	a'aRSh
Ten	a'aShR
Heads	RYShYN
Concussion, earthquake	Ra'aSh
[Vide K.D. L.C.K. p. 691]	RSha'a
Gate; the Door	Sha'aR

Pi 571

The mountains of Zion	HRRY TzYVN
Balance	MThQLA

572

A chastening GOD.	YHVH ALHYK
-------------------	------------

[Deut. xxviii. 58.]

[HB:K counted as final]

Jeschurun	YShVRVN
He was touched. [I.R.Q.	YTha'aTzB
1117]	

Active	MThQBL
Day Demon of 1 <sup>st</sup> Dec. Pisces	PVRPVR

573

574

Chaldee. [Hath a general meaning of movement.  
S.D. p. 87] YRChShVN {53a}

575

Beerschebha, Fons Septenarii. BAR ShBa'a  
[2 Sam. xxiv. 7  
--- Gen. xxi. 31.] [Vide  
K.D. L.C.K. p. 183]  
"And the VYAMR ALHYM YHY AVR  
GODS said, Let  
there be Light"

24 to the 2<sup>nd</sup> power Sq.Rt. 576  
Wands MQLVTh  
The tenth a'aShVR

Pi 577

The Concealed of TMYRH DTMRYN  
the Concealed; a  
name of GOD  
most High

578

579

Media nox ChTzVTh LYLH  
Qliphoth of Netzach a'aRB ZRQ  
Sons of Adam Tha'aNVGYM

580

Rich a'aShYR  
Ancient a'aThYQ  
"Le bouc emissaire"; shaggy, Sha'aYR  
hairy. [Levit. xvi. 22]

Angel of Fire ShRP

581

The Ancient One a'aThYQA  
Barley Sha'aVRH

582

583

584 {53b}

585

The GODS of Battle                      ALHYM TzBAVTh

(lit. of Hosts); the  
Divine Name of  
Hod

[Vide K.D. L.C.K. p. 386]              ThQYa'aH

586

War-trumpet                      ShVPR

587

Day Demon of 1<sup>st</sup> Dec. Aquarius      PVRASh

588

589

Viror. [Vide K.D.  
L.C.K. p. 15]                      AB LShVN a'aNP

590

Rib. [Gen. ii. 22]                      TzLa'aTh

591

592

Pi 593

594

The Stone of Israel.  
[Gen. xlix. 24]                      ABN YShRAL  
SUM (1 - 34)                      595

Jeruschalim                      596  
YRVShLYM

597

598

Our iniquities                      a'aVNVThYNV

**Pi 599**

600

Mirabilia, vel occulta                      PLYAVTh ChKMH  
sapientiae

Peniculamentum, fimbria              TzYTzYTh  
peniculata                      {54a}

A knot, ligature                      QShR

Red                      ShRQ

Six; marble                      ShSh

## Pi 601

602

Lux simplicissima	AVR PShVT
Brightness; splendores	TzChTzChVTh
Extremitates	QTzVVTh

603

Qliphoth of Leo	ShLHBYRVN
-----------------	-----------

604

Congeries; epistola	AGRTh
Israel Senex	YShRAL SBA

605

Magnificentia	ADRTh
[Vide K.D. L.C.K. p. 226]	GBRTh

606

Let them bring forth	YShRTzV
Ipseitas, seu ipsa essentia.	a'aTzMVTh
[Vide K.D. L.C. K. pp. 571, 631]	
Nexus, ligature	QShVR
Ruth	RVTh
A turtle-dove	ThVR

Pi 607

Adam Primus	ADM HRAShVN
The mountains of spices.	HRy BShMYM
[Cant. viii. 14]	
A span, palm. [Lit. "the little finger"]	ZRTh

608

The last Gate. [Vide	BBA BThRA
K.D. L.C.K. p. 184]	{54b}
[Vide K.D. L.C.K. p. 640]	ChThR

609

610

Numulus argenteus	AGVRTh
Citrus, malum citrum; (lust and desire). [Vide K.D. L.C.K. p. 178]	AThRVG
Tenth	Ma'aShR

611

"The Fear" of the LORD.	YRATH
-------------------------	-------

[Ps. cxi. 10]  
The Law. (Occasional ThVRH  
spelling)

612

(The covenant) --- Day Demon BRYTh  
of 1<sup>st</sup> Dec. Capricorn. [Ps. xxv. 14]

The number of the Divine Precepts Pi 613  
The Quintessence of Light ATh HAVR  
Moses, our Rabbi MShH RBYNV  
[Vide K.D. L.C.K. p. 179] ThRYG

614

615

616

Qliphoth of Pisces ShYMYRVN  
The Five Books of Moses; the ThYRV  
Law on Sinai. Cf. Tarot

Pi 617

"Mighty acts." (Plur. of GBVRVTh  
"Strength.") [Ps. cvi. 2]

Columnae Nubis a'aMVDY HASh VHa'aNN  
et Ignis

A King of Edom RHBYTh  
618

Contentiones RYBVTh {55a}

Pi 619

Novissimum AChRYTh

620

Chokmah, Binah, ChKMH BYNH VDa'aTh

Daath; the first  
descending triad

The Crown: Kether KThR  
Angel of 3<sup>rd</sup> Dec. Virgo MShPR  
[Vide Ps. xxxi. 20] TzPNTh  
The Doors Sha'aRYM  
[Temurah of LBB] ShShK

621

Mucro gladii ABChTh ChRB  
By-paths. Vide no. 1357] AVRChVTh

[Vide I.R. G. 234] 622

Blessings BRKTh  
Profunda Maris. [Samael MTzVLVTh YM

et Uxor Eius]

Latitudines; Rechoboth RChVBVTh

623

Barietha; Doctrina BRYYThA

extranea; conclusio extra  
Jeruschalem facta

624

His Covenant. [Ps. xxv. 14] VBRYThV  
Liberty ChYRVTh  
Qliphoth of Sagittarius NChShYRVN

25 to the 2<sup>nd</sup> power = Sq.Rt. 4<sup>th</sup> Rt. 625  
5 to the 4<sup>th</sup> power

The Mountain of Ararat HRY ARRT

626

The tenth portion a'aShRVN

627 {55b}

628

Light. [Spelt in full, with A:V:R:  
HB:V as VA]

Blessings BRKVTh

629

The great trumpet ShVPR GDVL

630

Angel L.T.D. of Gemini Sa'aRSh  
The Holy Spirit RVChA QDYShA

ShLSH  
Angels of Geburah, and of ShRPYM  
Kether of Briah

Pi 631

Concealed Mystery DTzNYa'aVThA

632

633 Light. [Spelt in full, when A:V:R:

HB:V = VV]

[Gen. v. 2] ZKR VNQBH BRAM



634

635

636

Qliphoth of Virgo                      TzPRYRVN

637

Day Demon of 3<sup>rd</sup> Dec. Capricorn      PVRNASH  
Day Demon of 1<sup>st</sup> Dec. Libra              ShALVSh

638

639

The Tree of Knowledge                      a'aTz HDa'aTh

640

The Cup of                                      KVS ThNChVMYM

## Consolations

Third. [Vide K.D. L.C.K.  
p. 719]                      ShLYSh {56a}  
Sun; Sphere of Sun                      ShMSh  
Palm of the hand; palm-tree              ThMR

Pi 641

Dema purpureum                      AMRTh  
Angel of 9 W.                      YRThAL  
"Lights"; defective.                      MARTh  
[S.D. 142]

642

Day Demon of 2<sup>nd</sup> Dec. Scorpio              PVRShVN

Pi 643 Light. [Spelt in full,                      A:V:R:  
when HB:V = VYV]

Severities of                                      GBVRVTh YHVH

## TETRAGRAMMATON

The Cup of Benedictions                      KVS ShL BRKH

(12 x 13 x 4) + 20 = number of letters      644  
in the five tablets of Enoch.  
[Vide Equinox VII]

645

A King of Edom                                      MShRQH

646

Elohim [HB:M counted as Final]	ALHYM
Licitum	MVThR
Rejoicing	MShVSh

Pi 647

Lights	MARVTh
--------	--------

648

649

Trance, deep sleep. [Vide no. 244]	ThRDMH
---------------------------------------	--------

650

Nitre	NThR	{56b}
-------	------	-------

651

Temurah	ThMVRH
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652

Pi 653

654

655

656

A rose, lily. [Vide no. 706]	ShVShN
Delight, joy	ShShVN
A furnace	ThNVR

657

Angel of 3 <sup>rd</sup> Dec. Scorpio	VThRVDYAL
Zelbarachith; Leo	ZLBRChYTh

658

**Pi 659**

660

Scintillae	NYTzYTzYTh
Zones; members	QShRYN
	ThYNR

Pi 661

Esther	ASThR
Day Demon of 3 <sup>rd</sup> Dec. Pisces	YShTVLVSh
Crinorrhodon (vide K.D. L.C.K. p. 708); a rose	ShVShNH

Angel L.T.D. of Libra	ThRGBVN
662	
Corona Dei	AKThRYAL
663	
Lapides marmoris. [Vide	ABNY ShSh
Zohar, pt. I. fol. 34.	
col. 134]	{57a}
Cantio	ZMYRVTh
664	
665	
The Womb	BYTh HRChM
SUM (1 - 36). Sun. The Number of	666
THE BEAST	<<See Equinox, V & VII for further details.>>
Aleister	ALHYSTHR H KRa'aVLHY
E. Crowley	
Aleister Crowley	ALYSTYR QRVLY
[Rabbi Battiscombe Gunn's v.l.]	
The number 5, which is	HA x ALP
6 (HB:HA), on the Grand Scale	
Qliphoth of Pisces	NShYMYRVN
Spirit of Sun	SVRTh
Ommo Satan, the 'Evil Triad' of Satan-Typhon, Apophras, and Besz	a'aMMV SThN
The Name Jesus	ShM YHShVH
667	
The oil for lighting	ShMN LMAVR
668	
Negotiatrix	SChRTh
669	
670	
a'aRTh	
Deprecatus	a'aThR
671	
Ferens fructum	a'aVShH PRY
The Law	Tha'aRA
The Gate	ThRa'aA {57b}

Adonai. [Spelt in full]      A:D:N:Y:

672

**Pi 673**

674

[Vide K.D. L.C.K. p. 395]      SVChRTh

675

Briatic Palace of      HYKL a'aTzSShMYM

Netzach

26 to the 2<sup>nd</sup> power      Sq.Rt. 676

Artificial. [HB:M final]      GLGLYM

Angel L.T.D. of Aquarius      a'aThVR

**Pi 677**

678

Planities coeli; Assiatic      a'aRBVTh  
Heaven of 1<sup>st</sup> palace

679

The chrysolite stone.      ABN Ma'aVLPTH  
[Cant. v. 14]

680

Phrath, one of the four rivers      PRTh  
of Eden

681

Joyful noise; battle-cry; the      ThRVa'aH  
sound (of a trumpet)

682

Of the evening; of the West      a'aRBYTh

Pi 683

684

685

686

687

688

689      {58a}

690

The candlestick      MNRTh  
Palm-trees      ThMRYM

**Pi 691**

692

The fourth portion RBYa'aYTh

693

Sulphur GPRYTh

694

695

The Moral World a'aVLM MVRGSh

696

697

Castella munita; domus ARMNVTh  
munitae

698

699

700

The Mercy Seat KPRTh  
The Veil of the Holy PRKTh  
Seth ShTh

**Pi 701**

[Deut. xxiii. 1] AShTh  
"And lo! three men." VHNH ShLShH

[These be Michael,  
Gabriel and Raphael,  
--- ALV-MYKAL-GBRYAL-VRPAL]

Prolapsus in faciem NPYLTh APYM

702

Sabbathum quies ShBTh

SUM (1 - 37) 703  
Taenia MSGRTh  
Qliphoth of Binah SATHARYAL {58b}

704

"Arbatel." [The "Arbatel" ARBa'aThAL  
of Magic, by Pietro di  
Abano]

Angel L.T.N. of Pisces NThDVRYGAL

705

The stones of ABNYM MPVLMVTh

dampness. [Job xxviii. 3]

706

Propitiatorium KPVRTh  
"Lilies" (I.R.Q. 878), or ShVShNYM  
"Roses" (von Rosenroth)

707

708

The Angel of the MLAK HBRYTh

## Covenant

Perdition ShChTh

The Seven Double Letters Pi 709  
HB:B, HB:G, HB:D, HB:K, HB:P, HB:R, HB:Th

710

Spelunca Ma'aRTh  
Six. (Ch.) ShYTh

711

712

713

Sphere of Saturn ShBThAY  
Conversio ThShVBH

714

715

Secret NSThRH  
Perfumed, fumigated QTVRTh

716

Vashti. [Est. i. 9] VShThY {59a}  
Matrona MTRVNYThA

717

718

Pi 719

:6

..-- 720

ChShBThY

Thy Navel. [Cant. vii. 3] ShRRK

721

722

723

725

Pi 727

[Vide K.D. L.C.K. p. 506]      ThShKCh

9 to the 3<sup>rd</sup> power =

[Vide K.D. L.C.K. p. 505]      QRa'a ShTN

730

731

732

Pi 733

title of GOD most

High

734

735

736

737

738

Pi 739

740

SUM (1 - 38) 741  
(HB:N counted as Final) Amen: AMN  
see 91

The four letters of the AMThSh  
elements; hence a  
concealed YHVH

742

The Ark of the Testimony. ARVN Ha'aDVTh  
[Lit. "of tremblings,"  
scil. "vibrations"]

Pi 743

744

745

746

The Names ShMVTh

747

The voice of the turtle- QVL HThVR  
dove. [Cant. ii. 12]

748

The oil of Anointment ShMN HMSChH

749

750

Conclave LShKTh  
Lead a'aPRTh

Pi 751

Vir integer AYSh ThM {60a}

752

Satan ShAThAN

753 Abraham and Sarah. [Either spelling.

Vide 243, 248, 505, & 510]

754

755



756

Emanations: numbers  
Years

SPYRVTh  
ShNVTh

Pi 757

Netzach and Hod

AShKLVTh

758

Perdition  
Copper ore; bronze

MShChYTh  
NChShTh

759

Pulvis aromatarii

ABQTh RVKL

760

“Both Active and

MQBYL VMThQBL

Passive”; said in the  
Qabalah concerning  
the Sephiroth

Confinement, detention  
Yesod, 42-fold Name in  
Yetzirah

a’aTzRTh  
QRa’aShMN

Pi 761

762

763

764

765

766

767

768 {60b}

Pi 769

770

Going forth. [Said of  
the Eyes of TETRAGRAMMATON]

MShVTTVTh

Unfruitful, barren

a’aQRTh

771

L.A. Angel of Virgo

ShLThYAL

772

Septennium

ShBa’a ShNYM

Pi 773

Lapis, seu canalis ABN HShThYH  
lapideus Potationis  
774

Filia Septenarii BTh ShBa'a  
775

[Vide no. 934] DQRDYNVThA  
776  
777

"The Flaming Sword," if the path  
from Binah to Chesed be taken  
as = 3. For HB:G connects Arikh  
Anpin with Zaur Anpin

One is the AChTh RVCh ALHYM ChYYM

Ruach of the  
Elohim of Lives  
The World of Shells a'aVLM HQLYPVTh  
778

779

780

I dwell, have dwelt. ("Not" ShKNThY  
written.) [I.R.Q. 1122;  
Prov. viii. 12]

Shore, bank ShPTh {61a}  
781

782

783

28 to the 2<sup>nd</sup> power Sq.Rt. 784  
Qliphoth of Cancer ShYChRYRVN

785

786

Smooth PShVTh

**Pi 787**

788

The Secret Wisdom: ChKMH NSThRH  
i.e., The Qabalah.

[Vide 58]

789

790

My presence. [I.R.Q. 1122; ShYKNThY  
Prov. xii.]

791

792

[Vide K.D. L.C.K. p. 460, YShVa'aVTh  
and Ps. xviii. 51]

793

794

795

796

Calix horroris KVS HThRa'aLH

### **Pi 797**

798

Mount Gaerisim HR GRYZYM VHR a'aYBL

and mount Ebal.

[Deut. xi. 29]

Consisting of Seven ShBYa'aYVTh

799 {61b}

800

A bow; Sagittarius. The three Paths QShTh

leading from Malkuth; hence  
much symbolism of the Rain-  
bow of Promise

801

401 x 2 = The Reflection of 401 802  
which is HB:ATh, GR:alpha & GR:omega  
Consessus vel YShYBH ShLM a'aLH  
Schola vel Academia Superna.  
[Refers to A.'. A.'. , the three  
grades which are above the  
Abyss. Vide K.D. LO.C.K.  
p. 461]

Vindicta foederis NQM BRYTh  
An ark, as of Noah or of Moses ThBTh

803

804

805

806

807

808

“A piece of brass” --- the NChShThN  
Brazen Serpent

### Pi 809

810

A Duke of Edom YThTh  
Octava ShMYNYTh

### Pi 811

812

813

Signa AVThVTh {62a}  
Ararita; a name of GOD ARARYThA  
which is a Notarigon of the  
sentence AChD RASh:  
AChDVThV RASh YYChVDVThV:

ThMVRTThV AChD. “One is  
His Beginning; one is  
His Individuality; His  
Permutation One

[Gen i. 3] VYAMR ALHYM YHY AVR VYHY AVR

814

815

Ahasuerus AChShVRSh

816

817

818

819

SUM (1 - 40) 820

Pi 821

822

Pi 823

Lapis effigiei seu ABN MShKYTh  
figuratus. [Lev. xxvi. 1.]

Litterae AVThYVTh  
824

825

826

Pi 827

828

Pi 829

830

Issachar YShShKR  
Three ("?" third) ThLTh {62b}

831

832

Albedo Crystalli LBNTTh SPYR

833

Choir of Angels in ChYVTh HQDSh

## Kether

Transiens super a'aVBH a'aL RPSHa'a  
prevaricatione

834

835

Brachia Mundi ZRVa'aVTh a'aVLM

836

837

The profuse giver. [Cf. the ThTh ZL  
Egyptian word Tat.]

**[HB:M counted as Final. Vide LMRBH**

277. This "is" written]

838

Pi 839

840

29 to the 2<sup>nd</sup> power Sq.Rt. 841

Laudes ThHLVTh  
 842  
 843  
 844  
 845  
 KB AVThYVTh  
 Oleum influxus ShMN HShPa'a  
 846  
 847  
 848  
 849  
 Exitus Sabbathi MVTzAY ShBTh {Typo was SVTzAY} {63a}  
 850  
 Blue; perfection ThKLTh  
 My perfect one. ("Not" written.) ThMThY  
 [Cant. v. s.] Vide 857  
 851  
 Souls. [I.R.Q. 1052 et seq.] NShMThHVN  
 852  
 Occellata Aurea; MShBTzVTh ZHB  
 Netzach and Hod  
 receiving influence  
 from Geburah  
 Pi 853  
 An orchard ShDH ThPVChYM  
 854  
 855  
 856  
 Summitatis bifidae in Lulabh ThYVMTh  
 Pi 857  
 My twin-sister. ["Is" written] ThAVMThY  
 858  
 "To Thee AThH GBVR La'aVLM ADNY  
 be Power unto the Ages,  
 my Lord" [Vide 35 s.v.

HB:AGLA]

Pi 859

Inunctio, copula, phy- ThPLH ShL YD

lacterium, ornamentumve  
manus. [Connect with  
HB:NShR]

860

SUM (1 - 41)

861

862

Pi 863

{63b}

864

The Woman of AShTh ZNVNYM

## Whoredom

Sun and Moon ShMSh VYRCh

865

866

Latera aquilonis YRKThY TzPVN

867

868

Semitae NThYBVTh

869

Qliphoth of Tiphareth ThGRYRVN

870

Twelve ThRYSR

871

872

Septiduum ShBa'aTh YMYM

873

874

875

876

Pi 877

878

879

880

A King of Edom                      HShSHThYMNY

Os cranii, cranium                      Pi 881  
QRQPThA

882

Dilationes fleminis                      RChVBVTh HNHR

Lux oriens                      Pi 883  
AVR MThNVTzTz

884

Domination                      ThVa'aBVTh                      {64a}

885

886

Pi 887

888

889

890

Spelunca duplex                      Ma'aRTh HMKPLH

891

892

Defectus cogitationis                      APYSTh HRa'aYVN

893

894

895

896

897

898

899

30 to the 2<sup>nd</sup> power                      Sq.Rt. 900

901

902  
Briatic Palace of                      HYKL LBNTh HSPYR



Jesod --- Malkuth  
SUM (1 - 42) 903  
Secret name of Cagliostro AShARATh

904

905

906  
Licentia. [Vide K.D. L.C.K. RShVTh  
p. 693]  
Vermis ThVLa'aTh {64b}

Pi 907

908

909

910  
Beginning. [Vide I.Z.Q. RShYTh  
547, et seq.]  
Pi 911

Hell of Tiphareth BARShChTh  
Beginning RAShYTh  
Remnant ShARYTh

912

Pl. of 506 HB:ShVR q.v. ShVRVTh

913

Berashith; "in the BRAShYTh  
Beginning." [With "small" B.]  
[Vide A Note on Genesis,  
Equinox II 163-185, and 2911]

914

915

916

917

918

Pi 919

920

921

Nekudoth; intuitus HSThKLVTh

aspectus. [Vide K.D.  
L.C.K. p. 547]

922

923

924

925

926 {65a}

927

928

Pi 929

Gazophylacia

AVTzRVTh TzPVN

## **Septentrionis**

Briah, the Palace

HYKL QVDSH QDSHYM

of the Supernals  
therein

930

931

932

The Tree of the

a'aTz HDa'aTh TVB VRa'a

Knowledge of  
Good and Evil

933

Foedus nuditatis vel

BRYTh HMa'aVR

Sabbathi vel arcus

934

Coruscatio

BVTzYNA DQRDYNVThA

vehementissima; splendor  
exactissime dimeticus

935

The Cause of causes  
[Vide Eccles. ii. 8, &  
S.D. v. 79]

SBTh HSBVTh  
Tha'aNVGVTh

936

Kether. [Spelt in full]

K:Th:R:

Pi 937

938

939

940

Pi 941

Angel of 1<sup>st</sup> Dec. Sagittarius      MShRATh

942      {65b}

943

944

945

The small point: a title      NQDH PShVTh {WEH NOTE: typo had NQRH, & normal of GOD most High spelling would be NQVDH PShVTH for "Smooth Point"}

SUM (1- 43)      946

Pi 947

Angel of 1<sup>st</sup> Dec. Cancer      MThRAVSh

948

949

950

[Vide no. 1204]      HMThHPKTh

951

The Book of the Law      SPR ThVRH {WEH NOTE: This actually means: "Torah" or "Old Testament Bible"}

952

Pi 953

Vigiliae      AShMVRVTh

954

955

956

957

Unguentum Magnificentiae      MShChA RBVTh

958

959

960

Tabuae argenteae                      ChTzVTzRVTh KSP

31 to the 2<sup>nd</sup> power                      Sq.Rt. 961

962

963

Achad; unity. [Spelt fully]                      A:CH:D:  
Garland, Crown; a little                      a'aTRTh a'aTRH  
wreath [Vide K.D.

L.C.K. p. 614    {66a}

964

Memoriale iubilationis.                      ZKRVN ThRVa'aH

[Note Root HB:ZKR, 227 q.v.  
showing phallic nature of  
this 'memorial']

965

966

Pi 967

968

969

970

Angel of Water                      ThRShYS

Pi 971

Shemhamphorasch,                      ShM HMPVRSh  
the 'Divided Name'  
of GOD

972

973

974

975

976

Pi 977

978

a'aThYQA QDYShA

**Pi 997**

998

Foedus linguae

BRYTh LShVN

999

10 to the 3<sup>rd</sup> power  
[Vide no. 1100]

3<sup>rd</sup> Rt. 1000

A Qabalistic Method of

ShShTh

ThShRQ

Exegesis; "spelling

Qabalistically backward"

1001

1002

The bank of a stream

ShPTh HYAVR

{67a}

1003

1004

1005

1006

The Law

TRVT

1007

TAROT. [But vide 671]

ThARVTh

1008

Pi 1009

1010

1011

1012

Pi 1013

1014

1015

1016

[Vide no. 1047]

YVThRTh

1017

Vasa vitrea, langenae, phiale

AShYShVTh

1018

Pi 1019

1020

Pi 1021

1022

1023

32 to the 2<sup>nd</sup> power = Sq.Rt. 5<sup>th</sup> Rt. 10<sup>th</sup> Rt 1024

4 to the 5<sup>th</sup> power =

2 to the 10<sup>th</sup> power

Qliphoth of Virgo

NChShThYRVN

1025

Absconsiones

sapientiae

Tha'aLVMVTh ChKMH

1026

1027 {67b}

1028

1029

1030

Pi 1031

1032

Sphere of Primum

Mobile

RAShYTh HGLGLYM

Pi 1033

1034

SUM (1 - 45)

1035

1036

1037

1038

Pi 1039

1040

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1042

1043

1044

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1046

1047

Diaphragma supra                      YVThRTh HKBD  
    hepar (vel hepatis)

1048

Pi 1049

1050

Pi 1051

1052

1053

1054

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1056

The lily                      ShVShNTh

1057

1058      {68a}

1059

1060

The Tabernacle [HB:N final]              MShKN              {Typo had "[N final]"}  
    Pi 1061

    ASThThR

[Vide                      VYPCh BAPYV NShMTh ChYYM

## **I.R.Q. 939]**

1062

Pi 1063

1064

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1067

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Pi 1069

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1079

1080

SUM (1 - 46)	1081
Tiphareth	ThPARTh

1082

1083

1084

1085

1086

Pi 1087

1088

33 to the 2 <sup>nd</sup> power	Sq.Rt. 1089	{68b}
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1090

Pi 1091

The Rose of Sharon	ChBTzLTh HShRVN
--------------------	-----------------

1092

Pi 1093

1094

1095

1096

Pi 1097

1098

1099

1100

Sextiduum	ShShTh YMYM
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1101

1102

Pi 1103

1104

1105

1106

The giving of the Law

MThN HThVRH

1107

1108

Pi 1109

1110

1111

1112

1113

1114

1115

1116

Pi 1117

1118

1119

1120

1121

1122 {69a}

Pi 1123

1124

1125

1126

1127

SUM (1 - 47)

1128

Pi 1129

1130

1131

1132

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1146

Jars, globular vessels

TzNThRVTh

1147

Byssus contorta

ShSh MShZR

1148

1149

1150

Pi 1151

1152

Pi 1153

1154

1155

34 to the 2<sup>nd</sup> power

Sq.Rt. 1156 {69b}

1157

Specula turmarum

MRAVTh HTzVBAVTh

1158

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1162

Pi 1163

1164

1165

1166

1167

1168

1169

1170

Pi 1171

1172

1173

[With HB:N counted as  
Final]

ATh YHVH ALHYN

1174

1175

Conclave caesum

LShKTh HGZYTh

SUM (1 - 48)

1176

1177

1178

1179

1180

Pi 1181

1182

1183

1184

1185

1186

Pi 1187

1188 {70a}

1189

1190

1191

1192

Pi 1193

1194

1195

1196

Fasciculi; rami  
palmarum

KPVTh ThMRYM

1197

1198

1199

1200

Pi 1201

1202

1203

1204

Flamma  
gladii versatilis

LHT ChRB HMThHPKTh

1205

1206

The Holy Intelligence  
A water-trough

NShMThA QDYShA  
ShQThVTh

1207

1208

1209

1210

Angel of Geburah of Bria

ThRShYSh

1211

1212

Pi 1213

1214

1215

1216 {70b}

Pi 1217

1218

1219

Formator eius quod  
in principiis

YVTzR BRAShYTh

1220

Hell of Hod  
The beaten oil

Sha'aRYMRTh  
ShMN KThYTh

1221

1222

Pi 1223

1224

SUM (1-49) = 35 to the 2<sup>nd</sup> power. Venus. Sq.Rt. 1225  
The Ancient of the a'aThYQA Da'aThYQYN  
Ancient Ones

1226

1227

1228

Pi 1229

1230

Pi 1231

1232

1233

1234

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1236

Pi 1237

1238

1239

1240

1241

1242

1243

1244

1245

1246 {71a}

1247

1248

Pi 1249

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1258

Pi 1259

1260

Angels of Netzach and  
of Geburah of Briah

ThRShYShYM

1261

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1274

SUM (1 - 50)

1275

1276

Pi 1277

1278

Pi 1279

Ignis sese reciprocans                      ASh MThLQChTh                      {71b}

1280

1281

1282

Pi 1283

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1288

Pi 1289

1290

Pi 1291

1292

1293

1294

Chorda fili coccini                      ThQVTh ChVT HShNY

1295

36 to the 2<sup>nd</sup> power = 6 to the 4<sup>nd</sup> power    Sq.Rt. 4 Rt. 1296

Pi 1297

1298

1299

1300

Pi 1301

1302

Pi 1303

1304

1305

1306

Pi 1307

Angel L.T.D, of 2<sup>nd</sup> Dec. Capricorn, AShThRVTh

and King-Demon of  
Geburah



1308

1309

1310 {72a}

1311

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1318

Pi 1319

1320

Pi 1321

The Lily of the Valleys

1322

1323

1324

1325

SUM (1 - 51) 1326

Pi 1327

1328

1329

1330

11 to the 3<sup>rd</sup> power 3 Rt. 1331

1332

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1343

1344 {72b}

1345

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1347

1348

1349

The numerical value of the 9 Paths 1350

of the Lesser Beard: viz. HB:N, HB:S,  
HB:a'a, HB:P, HB:Tz, HB:Q, HB:R, HB:Sh, and HB:Th

1351

1352

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1357

Crooked by-paths.  
[Jud. v. 6]

AVRChVTh a'aQLQLVTh

1358

1359

1360

Pi 1361

1362

1363

1364

1365

1366

Pi 1367

1368

37 to the 2<sup>nd</sup> power                      Sq.Rt. 1369

1370

1371

1372

Pi 1373

1374

1375      {73a}

1376

1377

SUM (1 - 52)                      1378

1379

The lip of the liar                      1380  
ShPTh ShQR

Pi 1381

1382

1383

1384

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Pi 1399

1400

Chaos, or = HB:ATh, 401 q.v.      ATh      {Aleph is large}  
Tria Capita      ThLTh RYShYN

1401

1402

1403

1404

1405

1406

1407      {73b}

1408

Pi 1409

1410

1411

1412

1413

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1421

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Pi 1423

1424

1425

1426

Pi 1427

1428

Pi 1429

1430

SUM (1 - 53)

1431

1432

Pi 1433

1434

1435

1436

1437

1438

Pi 1439

1440

1441

1442 {74a}

1443

38 to the 2<sup>nd</sup> power

Sq.Rt. 1444

1445

The remnant of  
his heritage

LShAYRYTh NChLThV

1446

Pi 1447

1448

1449

1450

Pi 1451

1452

Pi 1453

1454

1455

1456

1457

1458

Pi 1459

1460

Quies cessationis

ShBTh ShBThVN

1461

1462

1463

1464

1465

1466

1467

1468

1469

1470

Pi 1471

1472

1473

1474 {74b}

1475

1476

1477

1478

1479

1480

Septem heptaeterides

ShBa'a ShBThVTh

***Pi 1481***

1482

Rotunditates, seu

GVLVTh HKVThRVTh

vasa rotunda capitellarum,  
seu capitella rotunda

Pi 1483

1484

SUM (1 - 54)

1485

1486

Pi 1487

1488

Pi 1489

1490

1491

1492

Pi 1493

1494

The total numerical value of the 1495

Paths of the Tree; i.e. of the  
Beards conjoined; i.e. of the  
whole Hebrew Alphabet

1496

1497

1498

Pi 1499

1500

1501

1502

1503 {75a}

1504

1505

1506

1507

1508

1509

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Pi 1511

1512

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1520

39 to the 2<sup>nd</sup> power          Sq.Rt. 1521

1522

Pi 1523

1524

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Pi 1531

1532

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1538      {75b}

1539

SUM (1 - 55)          1540

1541

The Oil of the          1542  
Anointing          ShMN MShChTh QDSh

Pi 1543

1544

1545

1546

1547

1548



Pi 1549

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Pi 1553

1554

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1558

Pi 1559

1560

1561

1562

1563

1564

1565

1566

Pi 1567

1568

1569

1570

Pi 1571     {76a}

1572

1573

1574

1575

1576

1577

1578

Pi 1579

1580

1581

1582

Pi 1583

1584

1585

1586

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1595

SUM (1 - 56) 1596

Pi 1597

1598

1599

40 to the 2<sup>nd</sup> power Sq.Rt. 1600

Pi 1601

1602

1603

1604

1605

1606 {76b}

Pi 1607

1608

Pi 1609

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Pi 1613

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1615  
1616  
1617  
1618  
Pi 1619  
1620  
Pi 1621  
1622  
1623  
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1625  
1626  
Pi 1627  
1628  
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1630  
1631  
1632  
1633  
1634  
1635  
1636  
Pi 1637  
1638  
1639  
1640  
1641 {77a}  
1642  
1643  
1644  
1645  
1646  
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1652

SUM (1 - 57)

1653

1654

1655

1656

Pi 1657

1658

1659

1660

1661

1662

Pi 1663

1664

The pure olive  
oil beaten out

ShMN ZYThZK KThYTh

1665

1666

Pi 1667

1668

Pi 1669

1670

1671

1672

1673

1674 {77b}

1675

1676

1677

1678

1679

1680

41 to the 2<sup>nd</sup> power      Sq.Rt. 1681

1682

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Pi 1693

1694

1695

1696

Pi 1697

1698

Pi 1699

1700

1701

1702

1703

1704

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1708

Pi 1709      {78a}

1710

SUM (1 - 58)                      1711

1712

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Pi 1721

1722

Pi 1723

1724

1725

1726

1727

12 to the 3<sup>rd</sup> power                      3<sup>rd</sup> Rt. 1728

1729

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1731

1732

Pi 1733

1734

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1739

1740

Pi 1741

1742

1743

1744 {78b}

1745

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Pi 1747

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Pi 1753

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1755

Holy, Holy, QDVSh QDVSh QDVSh YHVH TzBAVTh  
Holy, Lord GOD of Hosts!

1756

1757

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Pi 1759

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1763

42 to the 2<sup>nd</sup> power Sq.Rt. 1764

1765

1766

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1768

1769

SUM (1 - 59)

1770

1771

1772  
1773  
1774  
1775  
1776 {79a}

Pi 1777

1778

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1780

1781

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Pi 1783

1784

1785

1786

Pi 1787

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Pi 1789

1790

1791

1792

1793

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1795

1796

1797

1798

1799

1800

Pi 1801

1802



1803

1804

1805

1806

1807

1808

1809

1810

Pi 1811 {79b}

1812

1813

1814

1815

1816

1817

1818

1819

1820

1821

1822

Pi 1823

1824

1825

1826

1827

1828

1829

SUM (1 - 60) 1830

Pi 1831

1832

1833

1834

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1842

1843

1844

1845

1846 {80a}

Pi 1847

1848

43 to the 2<sup>nd</sup> power      Sq.Rt. 1849

1850

1851

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1853

::7

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1854

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1860

Pi 1861

1862

1863

1864

1865

1866

Pi 1867

1868

1869

1870

Pi 1871

1872

Pi 1873

1874

1875

1876

Pi 1877

1878

Pi 1879

1880

1881 {80b}

1882

1883

1884

1885

1886

1887

1888

Pi 1889

1890

SUM (1 - 61)

1891

1892

1893

1894

1895

1896

1897

1898

1899

1900

Pi 1901

1902

1903

1904

1905

1906

Pi 1907

1908

1909

1910

1911

1912

Pi 1913

1914

1915

1916 {81a}

1917

1918

1919

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1930

Pi 1931

1932

Pi 1933

1934

1935

44 to the 2<sup>nd</sup> power      Sq.Rt. 1936

1937

1938

1939

1940

1941

1942

1943

1944

1945

1946

1947

1948

Pi 1949

1950

Pi 1951      {81b}

1952

SUM (1 - 62)

1953

1954

1955

1956

1957

1958

1959

1960

1961

1962

1963

1964

1965

1966

1967

1968

1969

1970

1971

1972

Pi 1973

1974

1975

1976

1977

1978

Pi 1979

1980

1981

1982

1983

1984

1985

1986 {82a}

Pi 1987

1988	
1989	
1990	
1991	
1992	
Pi 1993	
1994	
1995	
1996	
Pi 1997	
1998	
Pi 1999	
2000	
2001	
2002	
Pi 2003	
2004	
2005	
2006	
2007	
2008	
2009	
2010	
Pi 2011	
2012	
2013	
2014	
2015	
SUM (1 - 63)	2016
Pi 2017	
2018	
2019	
2020	

2021 {82b}

2022

2023

2024

45 to the 2<sup>nd</sup> power Sq.Rt. 2025

2026

Pi 2027

2028

Pi 2029

2030

2031

2032

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2037

2038

Pi 2039

2040

2041

2042

2043

2044

2045

2046

2047

2048

2049

2050

2051

2052

Pi 2053



2054

2055

2056 {83a}

2057

2058

2059

2060

2061

2062

Pi 2063

2064

2065

2066

2067

2068

Pi 2069

2070

2071

2072

2073

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2077

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2079

SUM (1 - 64). Mercury	2080
Spirit of Mercury	ThPThRThRTh

Pi 2081

2082

Pi 2083

2084

2085

2086

Pi 2087

2088

Pi 2089

2090 {83b}

2091

2092

2093

2094

2095

2096

2097

2098

Pi 2099

2100

2101

2102

2103

2104

2105

2106

2107

2108

2109

2110

Pi 2111

2112

Pi 2113

2114

2115

46 to the 2<sup>nd</sup> power      Sq.Rt. 2116

2117

2118

2119

2120

2121

2122

2123

2124

2125 {84a}

2126

2127

2128

Pi 2129

2130

Pi 2131

2132

2133

2134

2135

2136

Pi 2137

2138

2139

2140

Pi 2141

2142

Pi 2143

2144

SUM (1 - 65)

2145

2146

2147

2148

2149

2150

2151

2152

Pi 2153

2154

2155

2156

2157

2158

2159

2160 {84b}

Pi 2161

2162

2163

2164

2165

2166

2167

2168

2169

2170

2171

2172

2173

2174

2175

2176

2177

2178

Pi 2179

2180

2181

2182

2183

2184

2185

2186

3 to the 7<sup>th</sup> power                      7 Rt. 2187

2188

2189

2190

2191

2192

2193

2194

2195        {85a}

2196

13 to the 3<sup>rd</sup> power                      3 Rt. 2197

2198

2199

2200

2201

2202

Pi 2203

2204

2205

2206

Pi 2207

2208

47 to the 2<sup>nd</sup> power                      Sq.Rt. 2209

2210

SUM (1 - 66)                      2211

2212

Pi 2213

2214  
2215  
2216  
2217  
2218  
2219  
2220  
Pi 2221  
2222  
2223  
2224  
2225  
2226  
2227  
2228  
2229  
2230 {85b}  
2231  
2232  
2233  
2234  
2235  
2236  
Pi 2237  
2238  
Pi 2239  
2240  
2241  
2242  
Pi 2243  
2244  
2245  
2246

2247

2248

2249

2250

Pi 2251

2252

2253

2254

2255

2256

2257

2258

2259

2260

2261

2262

2263

2264

2265 {86a}

2266

Pi 2267

2268

Pi 2269

2270

2271

2272

Pi 2273

2274

2275

2276

2277

SUM (1 - 67)

2278

2279

2280

Pi 2281

2282

2283

2284

2285

2286

Pi 2287

2288

2289

2290

2291

2292

Pi 2293

2294

2295

2296

Pi 2297

2298

2299

2300 {86b}

2301

2302

2303

48 to the 2<sup>nd</sup> power      Sq.Rt. 2304

2305

2306

2307

2308

Pi 2309

2310



Pi 2311

2312

2313

2314

2315

2316

2317

2318

2319

2320

2321

2322

2323

2324

2325

2326

2327

2328

2329

2330

2331

2332

Pi 2333

2334

2335 {87a}

2336

2337

2338

Pi 2339

2340

Pi 2341

2342

2343

2344

2345

SUM (1 - 68)

2346

Pi 2347

2348

2349

2350

Pi 2351

2352

2353

2354

2355

2356

Pi 2357

2358

2359

2360

2361

2362

2363

2364

2365

2366

2367

2368

2369

2370 {87b}

Pi 2371

2372

2373

2374

2375

2376

Pi 2377

2378

2379

2380

Pi 2381

2382

Pi 2383

2384

2385

2386

2387

2388

Pi 2389

2390

2391

2392

Pi 2393

2394

2395

2396

2397

2398

Pi 2399

2400

49 to the 2<sup>nd</sup> power = 7 to the 4<sup>th</sup> power Sq.Rt. 4<sup>th</sup> Rt. 2401

2402

2403

2404

2405 {88a}

2406

2407

2408

2409

2410

Pi 2411

2412

2413

2414

SUM (1 - 69)

2415

2416

Pi 2417

2418

2419

2420

2421

2422

Pi 2423

2424

2425

2426

2427

2428

2429

2430

2431

2432

2433

2434

2435

2436

Pi 2437

2438

2439

2440 {88b}

Pi 2441

2442

2443

2444

2445

2446

Pi 2447

2448

2449

2450

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Pi 2459

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Pi 2467

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2471

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Pi 2473

2474

2475 {89a}

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Pi 2477

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SUM (1 - 70)

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2499

50 to the 2<sup>nd</sup> power

Sq.Rt. 2500

2501

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Pi 2503

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2509

2510 {89b}

2511

2512

2513

2514

2515

2516

2517

2518

2519

2520

Pi 2521

2522

2523

2524

2525

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Pi 2531

2532

2533

2534

2535

2536

2537

2538

Pi 2539

2540

2541

2542

Pi 2543

2544

2545 {90a}

2546

2547

2548

Pi 2549

2550

Pi 2551

2552

2553

2554

2555

SUM (1 - 71)

2556

Pi 2557

2558

2559

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2571

2572

2573

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2578

Pi 2579

2580 {90b}

2581

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2583

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Pi 2591

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Pi 2593

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2600

51 to the 2<sup>nd</sup> power                      Sq.Rt. 2601

2602

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Pi 2609

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2614

2615        {91a}

2616

Pi 2617

2618

2619

2620

Pi 2621

2622

2623

2624

2625

2626

2627

SUM (1 - 72)                      2628

2629

2630

2631

2632

Pi 2633

2634

2635

2636

2637

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2640

2641

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Pi 2647

2648

2649

2650 {91b}

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Pi 2657

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Pi 2659

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Pi 2663

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Pi 2671  
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Pi 2677  
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2680  
2681  
2682  
Pi 2683  
2684  
2685 {92a}  
2686  
Pi 2687  
2688  
Pi 2689  
2690  
2691  
2692  
Pi 2693  
2694  
2695  
2696

2697

2698

Pi 2699

2700

SUM (1 - 73)

2701

2702

2703

52 to the 2<sup>nd</sup> power

Sq.Rt. 2704

2705

2706

Pi 2707

2708

2709

2710

Pi 2711

2712

Pi 2713

2714

2715

2716

2717

2718

Pi 2719

2720 {92b}

2721

2722

2723

2724

2725

2726

2727

2728

Pi 2729

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Pi 2731

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Pi 2741

2742

2743

14 to the 3<sup>rd</sup> power      3<sup>rd</sup> Rt. 2744

2745

2746

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2748

Pi 2749

2750

2751

2752

Pi 2753

2754

2755      {93a}

2756

2757

2758

2759

2760

2761

2762

2763

2764

2765

2766

Pi 2767

2768

2769

2770

2771

2772

2773

2774

SUM (1 - 74)

2775

2776

Pi 2777

2778

2779

2780

2781

2782

2783

2784

2785

2786

2787

2788

Pi 2789

2790 {93b}

Pi 2791

2792

2793

2794

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2796

Pi 2797

2798

2799

2800

Pi 2801

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Pi 2803

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2808

53 to the 2<sup>nd</sup> power                      Sq.Rt. 2809

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Pi 2819

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2823

2824

2825        {94a}



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2827

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2830

2831

2832

Pi 2833

2834

2835

2836

Pi 2837

2838

2839

2840

2841

2842

Pi 2843

2844

2845

2846

2847

2848

2849

SUM (1 - 75) 2850

Pi 2851

2852

2853

2854

2855

2856

Pi 2857

2858

2859

2860 {94b}

Pi 2861

2862

2863

2864

2865

2866

2867

2868

2869

2870

2871

2872

2873

2874

2875

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2877

2878

Pi 2879

2880

2881

2882

2883

2884

2885

2886

Pi 2887

2888

2889

2890

2891

2892

2893

2894

2895 {95a}

2896

Pi 2897

2898

2899

2900

2901

2902

Pi 2903

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Pi 2909

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2915

54 to the 2<sup>nd</sup> power      Sq.Rt. 2916

Pi 2917

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SUM (1 - 76)

2926

Pi 2927

2928

2929

2930 {95b}

2931

2932

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2938

Pi 2939

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Pi 2953

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Pi 2957

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Pi 2963  
2964  
2965 {96a}  
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Pi 2969  
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Pi 2971  
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2998

Pi 2999

3000 {96b}

Pi 3001

3002

SUM (1 - 77)

3003

3004

3005

3006

3007

3008

3009

3010

Pi 3011

3012

3013

3014

3015

3016

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3018

Pi 3019

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Pi 3023

3024

55 to the 2<sup>nd</sup> power      Sq.Rt. 3025

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3034

3035      {97a}

3036

Pi 3037

3038

3039

3040

Pi 3041

3042

3043

3044

3045

3046

3047

3048

Pi 3049

3050

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3056

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3058

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Pi 3061

3062

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Pi 3067

3068

3069

3070 {97b}

3071

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Pi 3079

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SUM (1 - 78)

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Pi 3083

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3101  
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3104  
3105 {98a}  
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3107  
3108  
Pi 3109  
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3111  
3112  
3113  
3114  
3115  
3116  
3117  
3118

Pi 3119

3120

Pi 3121

3122

3123

3124

5 to the 5<sup>th</sup> power                      5<sup>th</sup> Rt. 3125

3126

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3135

56 to the 2<sup>nd</sup> power                      Sq.Rt. 3136

Pi 3137

3138

3139

3140        {98b}

3141

3142

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3147

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3150

3151

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3154

3155

3156

3157

3158

3159

SUM (1 - 79)

3160

3161

3162

Pi 3163

3164

3165

3166

Pi 3167

3168

Pi 3169

3170

3171

3172

3173

3174

3175 {99a}

3176

3177

3178

3179

3180

Pi 3181

3182

3183

3184

3185

3186

Pi 3187

3188

3189

3190

Pi 3191

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32x(10 to the 2<sup>nd</sup> power)                      3200

The paths of the Whole

Tree in excelsis

BRAShYTh BRA ALHYM {Far left Beth larger}

3201

3202

Pi 3203

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3205

3206

3207

3208        {99b}

Pi 3209

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3213

3214

3215

3216

Pi 3217

3218

3219

3220

Pi 3221

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3223

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3228

Pi 3229

3230

3231

3232

3233

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SUM (1 - 80)

3240

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3242

3243 {100a}

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3248

57 to the 2<sup>nd</sup> power      Sq.Rt. 3249

3250

Pi 3251

3252

Pi 3253

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Pi 3257

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Pi 3259

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Pi 3271

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3277

3278 {100b}

{WEH NOTE: The columns on this final page are broken in the following fashion: To the left, numbers from 3279 to 3299. To the right, numbers from 3300 to 3320. The entry for 3321 extends entirely across the page, with the number itself in the right hand position as a termination of the right side column. The balance of the page is full across.}

3279

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Pi 3299

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Pi 3301

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Pi 3307  
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Pi 3313  
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Pi 3319  
3320

SUM (1 - 81). Moon. 3321

**The Intelligence of MLKA BThRShYShYM Va'aD BRVH ShHRYM{WEH  
NOTE:using finals}**

the Intelligences  
of the Moon

The Spirit of the ShDBRShHMa'aTh ShRThThN{WEH NOTE: using finals}

Spirits of the Moon

[A pendant to this work, on the properties of pure number, is in preparation under the supervision of Fratres P. and GR:psi. Also a companion volume on the Greek Qabalah by them and Frater J. M.]



Cambridge:

**PRINTED BY JOHN CLAY, M.A.**

***AT THE UNIVERSITY PRESS.***

{WEH NOTE: regular pagination resumes after this point}

## **REVIEWS**

**MY PSYCHIC RECOLLECTIONS. By MARY DAVIES. 2"s." 6"d." net.  
Nveleigh**

Nash, 36 King Street, Covent Garden, W.C.

JUST when I had given up hope, Mary Davies comes to make a third to myself and Geo. Washington.

For on p. 2 she says, "More than forty years ago ... I was a girl of seven years old."

This storms the citadel of confidence, and pulls out the back teeth of the Dragon Doubt. I was therefore prepared to believe anything she might say.

And accordingly we get a simple, charming, old-fashioned motherly book, full of kindly thought and real piety; that it may have no objective value for the S.P.R. is quite unimportant for the class of readers whom it is intended to reach.

Mrs. Davies is a "professional medium"; of such I have said things which only my incapacity for invective prevented from being severe. But though (no doubt) the phenomena recorded in this book are 'non-evidential,' I do feel the sincerity of the writer. I am confident of her good faith.

## **DIOGENES.**

**TABLOID TALES. By LOUISE HEILGERS. 1"s."**

TO quote the preface of Horatio Bottomley, "Louise Heilgers is the only female writer of short stories of the present day."

She is in truth one of the ten million, her heart is their heart, her mind their mind, and consequently her thoughts their thoughts. She will soon be acclaimed as a popular author.

It is refreshing indeed to find somebody writing direct from the heart without in any way striving after originality.

Excepting as to their length, these stories do not in any manner resemble those of Baudelaire.  
BUNCO.

THE CITY OF LIGHT. By W.L.GEORGE. Constable. 6"s."

A VERY adequate and even thorough study of French bourgeois life as it really is. As a picture, it is better than anything Zola ever did, though (for the {253} same reason) it lacks just that which Zola always gives --- a sense of tragedy. Probably Mr. George will say (with a maiden blush) that his novel is none the worse for that; he would deny the truth of the poet's vision --- insist that the cosmos is but incoherency of heterogeneous incident.

I may, however, urge with more hope of his attention that his novel breaks off at the really interesting part. What did Suzette say? Did the family tyranny make a man of Henri? Were they married, and, if so, what came of it? I wait patiently on Mr. George; may he incline unto me and hear my cry!

## **A.C.**

ONE OF US. By GILBERT FRANKAU. 3"s." 6"d."

ADMIRABLE, this Odyssey of emasculation. The verse is at all times facile and clever beyond all praise, though there are three or four faulty rhymes, and I cannot pass (twice) "pleeceman" and "pleece," unless they are so spelt.

The story is very typical and very tragic. An idle youth without enough guts even to go wrong. When, after infinite struggle, he gets into debt, an aunt conveniently dies and leaves him everything. After innumerable mild philanderings, not one of which brings him even within whistling distance of the "methode du Dr. Fernandez," he returns to the lady whose acres adjoin his own; and Mr. Frankau, with consummate art, leaves us uncertain whether he will even summon up the energy to marry her.

Smart, shallow, shoddy society in every clime is pictured admirably well; this book will be a classic, in a hundred years, for its historical interest. But it behoves somebody to write a commentary within the next twelve months, or a good third of the allusions will be for ever unintelligible.

It is one of the most readable books I have struck for a long while; alas! that so depressing a portrait should be so real. Anarchy would become the only thinkable political creed if "One of Us" represented more than a negligible and almost outworn fringe of the antimacassar of society.

## **ALEISTER CROWLEY.**

STRANGER THAN FICTION. By MARY L. LEWES. William Rider & Son.

3"s." 6"d."

ANY one who likes to read rubbish can get large quantities at a reasonable price by reading this book --- but it is rather amusing rubbish.

## **DAVID THOMAS. {254}**

**THE PERFECT CEREMONIES OF CRAFT FREEMASONRY, WITH NOTES AND**

APPENDICES BY COLONEL R. H. FORMAN, P.G.M., A.S.F.I. George  
Kenning & Son.

WE extend the hand of brotherhood to Colonel Forman. While regretting to some extent the extreme lengths to which he has gone in making it quite clear to cowans and eavesdroppers exactly what happens in the Raising, and in publishing careful diagrams of the secret steps, etc., the only possible ambiguity, "e.g." in the murder of H.A., being that l---- t---- might stand for left testicle, we think it is better so. Since English Freemasonry has become soulless formalism, let us at least perform the ceremonies with decorum!

Your reviewer is personally a staunch Tory, and cannot help preferring the "Emulation" working which long years have endeared to him.

But never will he consent to the foul hash of the 23<sup>rd</sup> Psalm (Milton's, I suppose) here still printed.

Colonel Forman shows a good deal of insight into the true meaning of Masonry, and a real understanding of the symbolism. He appears a suitable candidate for some more serious order, such as the M.'. M.'. M.'. or even the O.T.O.

H.K.T.

TENTERHOOKS. By ADA LEVESON. 6"s."

MRS. LEVERSON is easily the daintiest and wittiest of our younger feminine writers; but she does well to call her latest masterpiece "Tenterhooks." Mrs. Leverson offers us a picture of an aged, wrinkled and bedizened Jewess with false hair and teeth, painted and whitewashed with kohl, rouge and chalk until there seems hardly any woman there at all. Yet not content with addiction to indiscriminate adultery and morphine, she finds pleasure in seducing young men and picking their pockets.

Fie! you can surely show us a prettier picture than that. Why not return to your earlier manner? Not necessarily the manner of "An Idyll in Bloomsbury," but you might advantageously find material in Brixton or Bayswater.

*FELIX.*

THE MASTER MASON'S HANDBOOK. By BRO. FRED. J. W. CROWE, P.M. 328,  
2806; Member Lodge "Quatuor Coronati" 2076, P. Prov. G. Org.,  
Devon, etc., with an Introduction by BRO. W. J. HUGHAN, P.G.D.  
England. Geo. Kenning & Son. 1"s." 6"d."

A USEFUL guide in the practical details of Freemasonry. On the subject of the serious study of the Order, however, Bro. Crowe is rather pathetic. He refers us to learned Bro. This, and illuminated Bro. That, and instructed Bro. Tother; but orthodox Freemasonry has apparently not yet any adherent who {255} could pass the first standard in a Masonic Board School. "E.g." on the apron of the 18 Degree the Monogram of the Eternal is misspelt --- blasphemously misspelt. Any Yid from Houndsditch could correct it. And on the M.W.S. jewel, Jeheshua is usually spelt with a Resh!

There was a fair Maid of Bombay

Who was put in an awkward situation, the nature of which  
it is unnecessary to discuss,

By the mate of a lugger,  
An ignorant Sovereign Prince of Rose Croix  
Who always spelt Jeheshua with a Resh.

Prate not of scholarship, Bro. Crowe!

Such ignorance, when combined with the Satanic Pride to which the possession of an apron with blue silk and silver tassels, value three half-bull! naturally predisposes mankind, leads to presumption, bigotry and intolerance. So we find Bro. Crowe asserting that all other degrees than his own are "spurious and worthless." Go slow, Bro. Crowe!

The intelligence of Freemasons may be guessed by the level at which they rate that of cowans and eavesdroppers. They print their secret rituals for any one to buy; so far, so good, why shouldn't they? But they print initials and finals of "missing words" which no single reader of "Pearson's Weekly" could miss.

"Advance a short step with your l—t f—t," would not have baffled Edgar Allan Poe!

They are even such b—f—s --- (will they decipher this! --- it stands for "bright fellows") --  
- that when by accident they do baffle you ---

"Gives him the P—e, C—w, and S--," --- they print it full in another place, but in the same connection --- "The Pickaxe, Crow, and Shovel."

No, Bro. Crowe! Whoa, Bro. Crowe! (Blow Bro. Crowe! Ed.)

But for all Masons who wish to know the mysteries of how to address a V.W.P. Pres. Brd. G. Pur., and the order of precedence of a Past Assistant Grand Director of Ceremonies, this is the Book.

K.S.I.

POEMS DRAMATIC AND LYRICAL. By CLIFFORD BAX. Daniel. 4"s." 6"d."

JUST the book of verse we should have expected from C. W. Daniel—the feeble, fluent, derived expression of a decadent and frail personality.

Mr. Bax is a pupil of Victor B. Neuburg, so far as form goes; but oh! what a lot he has to learn!

ST. MAURICE E. KULM. {256}

PREHISTORIC PARABLES. By WILSON BELL. Milner & Co. 1"s."

IN "Prehistoric Parables," Mr. Bell, with consummate skill, carries the reader back to the Carboniferous Period. He does not trouble himself about scientific facts, but he gives most adequate descriptions, often beautiful, of that happy happy age.

It is a quaint conceit of his to write the parable in prehistoric times, and the moral in the twentieth century.

I regret that the book is illustrated. The artist's conceptions are far below those of the author, which has a tendency to deter rather than help the reader.

There is a slight journalistic touch in the style, but there is much too much in this book to allow it to trouble you.

Read it, and know Thyself.

### **E. LE ROUX.**

LYRA NIGERIAE: A BOOK OF VERSES ILLUSTRATIVE OF LIFE IN NIGERIA.

By ADAMU (E. C. ADAMS). FISHER UNWIN. 3"s. 6"d." net.

NO sentimental drivel in this little book, but songs sung by a man whose heart beats high and feels the good red blood tingling through his veins --- who loves the scorching sun he curses, and the acrid country which gives him his splendid outlook upon life.

"In Articulo Mortis" is a volume of philosophy in itself, and should be circulated by the Religious Tract Society to all men, married or unmarried, in West Africa.

A complain could be made that this book is too reminiscent of Kipling; perhaps it is; but then again, perhaps the author has never read Kipling.

The following, from "The Leper," is characteristic ---

"Here through the live-long day I wait,

Allah! Allah!

In the shadows flung by the city gate,

Allah! Allah!

My fingers have gone and my toes as well,

And the leprous spots on my body swell,

But Allah Eternal does all things well.

Allah! Allah! Akbar!"

### **BUNCO.**

THE BOOK OF THE REVELATIONS OF JIM CROW. J. & J. BENNETT. 1"s."

THE best of this book is that it reads well. I thought a priori ("a") it read very well weekly; in a lump it will bore; ("b") it only read well weekly because of its pornographic or Prudential surroundings. But, lo! it is most excellent. {257} St. James the Divine has indeed found a way to tell the truth (about most things) without frightening Respectability too much, though I think he might have spared us a thunderbolt against that feeble writer, Herbert Vivian.

Sanctus Jacobus Corvus once observed in his treatise on "Mysticism" (blue-pencilled by the common sub-editor), "Crow and Crowley --- what a combination!" Not a bad one, either. If only he had stolen the holy water (as I begged him to do) and baptized our mandrakes properly ----- Never mind! I advise all our readers to read his book; and if he

does not advise all the readers of "John Bull" to read mine, I shall despair of human nature.

**A. QULLER, JR.**

## **EPICURES**

"are invited to taste the Special Dishes invented by  
ALEISTER CROWLEY. This can be done at the"

CAFE ROYAL, REGENT STREET, W.

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Crowley Mixed Grill  
Souffle Aleister Crowley.

etc., etc.

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**By CHARLES BAUDELAIRE**

Translated by ALEISTER CROWLEY

**ERCILDOUNE**

A Novel by ALEISTER CROWLEY

WEILAND & CO.

Telephone: 8987 City.

{Illustration on center top third by horizontal:

This is an equilateral triangle circumscribed in a white ring. The triangle is of wide and white bars. The field within ring and triangle is solid black. To the left:

**PRICE**

ONE  
GUNIEA  
NET.

To the right:

To be had  
of The Equinox,  
3 Gt. James St., W.C.  
and through all  
Booksellers}

GOETIA vel Clavicula

SALOMONIS REGIS

(The Lesser Key of Solomon the King.)

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"The Virgin lies at Bethlehem.

(Bring gold and frankincense and myrrh!)

The root of David shoots a stem.

(O Holy Spirit, shadow her!)

"She lies alone amid the kine.

(Bring gold and frankincense and myrrh!)

The straw is fragrant as with wine.

(O Holy Spirit, shadow her!)"

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"The shadows fall about the way;

Strange faces glimmer in the gloom;

The soul clings feebly to the clay,

For that, the void; for this, the tomb!

"But Mary sheds a blessed light;

Her perfect face dispels the fears.

**She charms Her melancholy knight**

Up to the glad and gracious spheres.

## **“O Mary, like a pure perfume**

Do thou receive this falling breath,  
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remaining Paths connecting them is termed, the author has constructed no less than 183 tables.

"The Qabalistic information is very full, and there are tables of Egyptian and Hindu deities, as well as of colours, perfumes, plants, stones, and animals. The information concerning the tarot and geomancy exceeds that to be found in some treatises devoted exclusively to those subjects. The author appears to be acquainted with Chinese, Arabic, and other classic texts. Here your reviewer is unable to follow him, but his Hebrew does credit alike to him and to his printer. Among several hundred words, mostly proper names, we found and marked a few misprints, but subsequently discovered each one of them in a printed table of errata, which we had overlooked. When one remembers the misprints in 'Agrippa' and the fact that the ordinary Hebrew compositor and reader is no more fitted for this task than a boy cognisant of no more than the shapes of the Hebrew letters, one wonders how many proofs there were and what the printer's bill was. A knowledge of the Hebrew alphabet and the Qabalistic Tree of Life is all that is needed to lay open to the reader the enormous mass of information contained in this book. The 'Alphabet of Mysticism,' as the author says --- several alphabets we should prefer to say --- is here. Much that has been jealously and foolishly kept secret in the past is here, but though our author has secured for his work the "imprimatur" of some body with the mysterious title of the A.'A.', and though he remains himself anonymous, he appears to be no mystery-monger. Obviously he is widely read, but he makes no pretence that he has secrets to reveal. On the contrary, he says, 'an indicible arcanum is an arcanum which "cannot" be revealed.' The writer of that sentence has learned at least one fact not to be learned from books.

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